Vijyan Bhairav

— Iswar Swaroop Jo

अनागतायां... Sloka-75, Page-98

मत्स्य ... Sl-61/page-81
SL-26, 49, 61, 62, 68, 103, 126

विज्ञानभैरवः

Vijñāna Bhairava

The Practice of Centring Awareness

Commentary by

Swami Lakshman Joo

INDICA

Verses translated from Sanskrit by Bettina Bäumer

Cover illustration: *Mount Kailash* (photo Bettina Bäumer)

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Bettina Bäumer

1st edition 2002

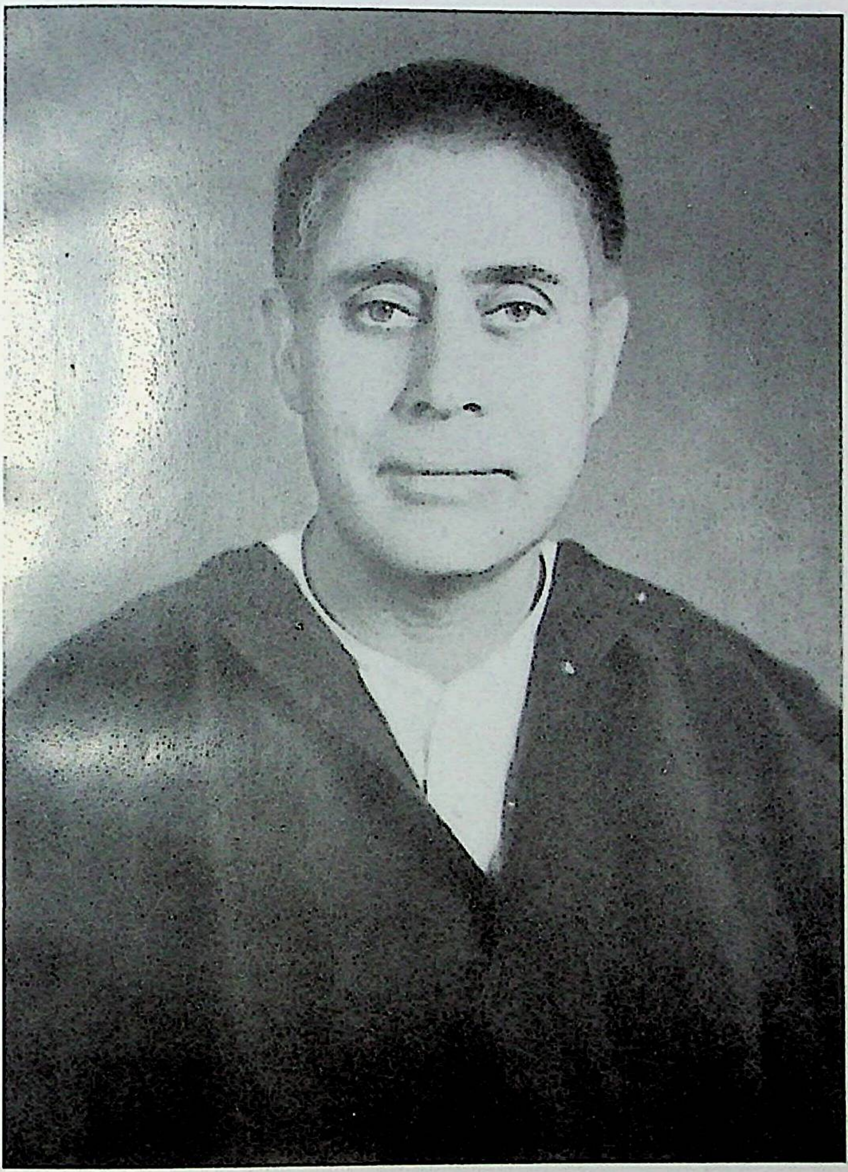
2nd revised edition 2007

Published by

Indica Books
D 40/18 Godowlia
Varanasi - 221 001 (U.P.)
India
email: indicabooks@satyam.net.in

ISBN: 81-86569-35-9

Printed in India by *First Impression*, India
011-22481754, 09811224048



Swami Lakshman Joo

Swami Lakshman Joo teaching at Ishvar Ashram, Srinagar
Photo : Kapil Kaul

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प्राक्कथन

अनुभव की कसौटी पर यह कथन अक्षरश: सिद्ध है – गुरुकृपा अहैतुकी होती है। शक्तिपात का प्रथम चिह्न गुरुकृपा ही है। श्रीमालिनीविजयतन्त्र में भी कहा है "तत्रैतत् प्रथमं चिह्नं रुद्रे भक्ति: सुनिश्चला" । भगवान में अटल भक्ति का होना ही शक्तिपात का पहला चिह्न है। इसके द्वारा मानव बलजोरी गुरुजनों के पास पहुंचाया जाता है। गुरुदेव परमज्ञान देते हैं और इस शिष्य की कर्मवासना को भी समाप्त कर देते है ।

हमारे गुरुदेव साक्षात् महेश्वर ही थे। जन्म लेते ही इन में पारमार्थिक चिह्न स्वत: विद्यमान थे। बालकावस्था, किशोरावस्था, यौवनावस्था तथा वार्द्धक्यावास्था, इन चारों अवस्थाओं में यह एकवत् परमार्थ के रङ्ग में रङ्गे थे। इनका शिष्यत्व जिन भाग्यशालिओं को प्राप्त हुआ है, वे भी सत्यत: अपने में एक अलौकिक भगवत्कृपा का अनुभव करते हैं।

सौभाग्य से मुझे भी गुरुदेव ने अपने चरणों की रज बनने का सुअवसर दिया। मैं बचपन से ही महाराज जी के सम्पर्क में रही। गुरुदेव ने अपनी दयार्द्रदृष्टि का वितरण किया। जिसके फलस्वरूप मुझमें पारमार्थिक बीज का अङ्कुर अङ्कुरायमान हुआ। महाराजजी ने मुझे तथा अपनी प्रधान शिष्या ब्रह्मवादिनी सुश्री शारिकादेवीजी को त्रिकशास्त्र के प्राय: सभी रहस्यपूर्ण शास्त्रों को पढ़ाया, मनन कराया तथा अभ्यास के द्वारा इनका वास्तविक मर्म समझाया। हम दोनों को विज्ञानभैरव ग्रन्थ भी कई बार कश्मीरी भाषा में पढ़ाया। उन दिनों मेरी बुद्धि तनिक सुकुमार अवस्था में ही पनप रही थी। अत: शब्दार्थ सुनकर ही तृप्त हो जाती थी।

कई वर्षों के बाद महाराजजी ने इसका अध्ययन लिल्यन सिल्बर्न, पालरेप्स तथा ठाकुर जयदेव सिंह को भी कराया और हम दोनों शिष्याओं को उनके

साथ पढ़ने की अनुज्ञा दी। इसके बाद दूसरे भक्तों ने भी इस ग्रन्थ का अध्ययन कराया। उस समय गुरु-प्रवर ने भैरवावेश में आकर इस ग्रन्थ के रहस्यमय ग्रन्थियों को बड़े गम्भीर रूप से सुलझाने का प्रयत्न किया।

इस निधि का वितरण भारत तथा पाश्चात्य देश में भी हो, इस दृष्टिकोण को समक्ष रखकर महाराजजी ने यह पुस्तक आश्रम में रखकर मुझे सौंप दी। इस पाण्डुलिपि को अमूल्यनिधि के रूप में मैंने सुरक्षित रखा।

ईसवी सन् १९९१ में जब सुश्री देवीजी तथा पूज्य गुरुदेव दोनों एक ही वर्ष में शिवलोक गमन कर गये तो मैंने गुरुप्रेरणा से वशीभूत होकर इस निधि को उनकी सत् शिष्याओं सुश्री सारला कुमार तथा सुश्री बेटीना बौमर जी के सामने खोला। पहिली तो आङ्गलो भाषा की विदुषी है और दूसरी त्रिकशास्त्र तथा संस्कृत की अच्छी जानकारी रखती है। मैंने उचित समझा कि इन दोनों को दिखाने से यह ग्रन्थ जनता तक सहज रूप से पहूंच सकेगा। इन दोनों ने इस निधि को सहर्ष आदरपूर्वक ग्रहण किया। इस कों अति श्रम से गहन अध्ययन किया। स्वामीजी महाराज के रहस्यार्थों को समझा और कहीं कहीं कैसेट के बाल में कही गई शब्दावलि को सही अर्थ में लिखने का प्रशंसनीय कार्य किया। इस महान कार्य के उपलक्ष्य में मैं इन का हृदय से आभारी हूँ।

इस उपयोगी ग्रन्थ का अध्ययन मुमुक्षु साधक बड़े उत्साह से करे। इन ११२ धारणाओं का मनन तथा अभ्यास करें। गुरुदेव के वचनामृत का पान करें। अपने दैनिक जीवन में इन धारणाओं को घटायें। यह सत्यतः मुक्तिपद पाने के लिए सोपानतुल्य उपाय है। गुरुकृपा से सहृदय पाठकों को अवश्य पारमार्थिक लाभ होगा। ऐसा होगा तो हम सबों का सुप्रयास भी सफल होगा।

गुरुकृपावगाहिनी
प्रभादेवी

Foreword

The guru's grace is spontaneous and unconditional. This axiom has been tested on the anvil of time and experience. The first evidence of *śaktipāta*[1] is the guru's grace. The *Mālinīvijaya Tantra* states: *tatraitat prathamaṃ cihnaṃ rudrabhaktiḥ suniścalā*. "The initial confirmation of *śaktipāta* lies in the unswerving devotion to the Supreme". This devotion carries the individual to the *guru* as if by divine force. The Master then gives supreme knowledge to the disciple and removes his craving for worldly activities. This is the true significance of initiation given by the guru.

Our guru, Swami Lakshmanjoo was the embodiment of Lord Śiva. Even at birth certain spiritual manifestations were observed. Throughout childhood, adolescence, youth and old age (the four stages of life) he was continually immersed in the ocean of spirituality. Those who were fortunate enough to have the opportunity of being his disciples verily experienced some extraordinary divine grace.

Fortunately, I too had the great fortune of becoming symbolically the 'dust of his feet'. Even from childhood I was in close contact with our Master. Through his compassionate gaze the seed of spirituality sprouted and emerged. Maharajji taught me and Sharika Devi, his principal disciple, who was established in the Supreme, almost all the texts of Trika Śāstra. As we reflected upon these truths, he revealed to us through meditation the subtleties and secrets of Reality. He taught us the Vijñāna Bhairava several times in Kashmiri. At the time my intellect was still budding and I was content with the verbal explanations. Later the French scholar Lilian Silburn, the Zen

[1] Descent of *śakti*, divine grace by which the empirical individual turns to and realizes his essential divine nature.

master Paul Reps and Thakur Jaideva Singh studied this text with Swamiji. He gave Sharika Devi and me the permission to be present at these sessions. At that time our revered Master revealed some intricate secrets of this divine text in great depth and in a state of Bhairava consciousness.

Gurudeva handed over a copy of his commentary to me in the Ashram. I kept this manuscript like a priceless treasure. In 1991 both Gurudeva and Sharika Devi took *mahāsamādhi* and passed away to enter the realm of Lord Śiva. After some years through the inspiration of our Master I revealed this sacred manuscript to Swamiji's disciples Dr. Sarla Kumar and Dr. Bettina Bäumer. Since the former is an English scholar and the latter not only a Sanskrit scholar but is also well versed in Trika philosophy, I thought that they could be instrumental in bringing forth this secret text to the public at large. They studied the manuscript thoroughly and after many revisions prepared the present text. This formidable task was achieved only because they had Gurudeva's inspiration and silent inner guidance. I am deeply grateful to them for performing this arduous task.

May the seekers of liberation study this unique and awe-inspiring text with devotion and zeal. Let them delve deep in these one hundred and twelve *dhāraṇās* and practise them assiduously in their daily lives. Thus they will taste the nectar of Gurudeva's words. These are verily the steps which carry the seeker to Eternity.

It is our ardent desire that devoted readers have the unparallel experience of the guru's divine grace. Thus will our undertaking in publishing this work find its final fulfilment. This is the prayer of Prabha who is forever immersed in the Master's grace.*

Prabha Devi
New Delhi
Mahāśivarātrī 2000

* Foreword translated from Hindi by Dr. Sarla Kumar.

Introduction

by Bettina Bäumer

The Text

The *Vijñāna Bhairava*, one of the basic Āgamas containing the spiritual practice of the non-dualistic Śaivism of Kashmir, is an extraordinary text. It has been considered authoritative by all the masters of the Śaiva tradition of Kashmir, such as Somānanda, Abhinavagupta, Kṣemarāja and Jayaratha. It is called the essence of the *Rudrayāmala Tantra* (verse 162), which is now lost in its entirety. The *Parātrīśikā*[2] equally belongs to the *Rudrayāmala* as it is said to be a significant chapter of that extensive Tantra.[3] Abhinavagupta shows his great respect for the *Vijñāna Bhairava* by calling it *Śivavijñānopaniṣad*,[4] 'the Secret Teaching (of the mystical knowledge) of Śiva', and he frequently refers to it or quotes verses from it in his *Tantrāloka*, *Parātrīśikā Vivaraṇa*, and in other works.[5] As the title suggests, this Tantra belongs to the Bhairavāgamas, and along with *Mālinīvijaya* and *Parātrīśikā* it is among the most revered Tantrik texts of the tradition.

The title has been explained as 'the (mystic) knowledge of the Ultimate Reality (named Bhairava in this tradition)'. *Vijñāna* implies here experiential knowledge, pure consciousness, awareness, rather than analytical knowledge. It refers to he aim of the text, i.e. to lead to a state of entering Divine Consciousness.

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[2] *Abhinavagupta, Parātrīśikā Vivaraṇa: The Secret of Tantric Mysticism*, Transl. by Jaideva Singh, Sanskrit text ed. by Swami Lakshmanjee, ed. by Bettina Bäumer; Delhi (Motilal Banarsidass), 1988 (ff).

[3] It is possible that the ascription of these two texts is not based on an extensive text *Rudrayāmala* (in the opinion of Prof. A. Sanderson, Oxford).

[4] In *Īśvarapratyabhijñā Vivṛti Vimarśinī*, vol. II.

[5] It is interesting to note the selection and the context of these verses, as also his interpretation.

Bhairava is the name given to the Absolute Reality in this tradition, and it does not have the mythological and popular connotations found in other parts of India. The text itself gives a mystical etymology of the word Bhairava:

bhayā sarvaṃ ravayati sarvado-vyāpako' khile |
iti bhairava-śabdasya santatoccāraṇācchivaḥ || 130

Bhairava is one who with fear (*bhayā*) makes everything resound (*ravayati*), and who pervades the entire universe. He who utters this word 'Bhairava' unceasingly becomes Śiva.

This first syllable, *bhai*, is explained in two different ways, meaning fear (*bhaya*) or refulgent light (*bhā*), both meanings referring to the nature of Bhairava.

All-pervasiveness (*vyāpakatva*) is a constant characteristic of the Divine Reality (cp. verse 132).

Abhinavagupta explains the word *Bhairava* in different contexts: In the *Tantrāloka* (III.283 - 285) he describes the nature of Bhairava which can be realized in oneself, with the awareness: " 'I am manifesting the universe in the space of my own consciousness, I am the creator, being of the nature of everything' — by this act of awareness, one attains the nature of Bhairava." (III.283) The same non-dual I-consciousness is applied to the states of continued existence (*sthiti*) and dissolution (*saṃhāra*) (284-285). In his *Parātrīśikā Vivaraṇa* Abhinavagupta also relates Bhairava to pure I-consciousness, which is called *mahāmantra*. "The most perfect Consciousness of Bhairava is in its essence unrestrained, non-relative, delightful flash of knowership".[6] Here we find some of the important characteristics of Bhairava. In the first *āhnika* of the *Tantrāloka*, a theological etymology of *Bhairava* is given, where God (*deva*) is called *Mahābhairava*, Lord (*pati*) and Supreme Śiva (I.95), and the syllables constituting the name of *Bhairava* are related to his activities:

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[6] *paripūrṇā parabhairavasaṃvit tasyā svayamanargalānapekṣaprathācamatkāratvāt*, p. 7.

viśvam bibharti pūraṇa -
dhāraṇayogena tena ca bhriyate
savimarśatayā rava-
rūpataśca saṃsārabhīruhitakṛcca. I.96

He who carries the whole universe,
who nourishes and supports it,
and who is carried by it (*bha*),
he is the sound (*rava*)
who by his power of awareness,
protects those who are frightened
by the world of transmigration (*bhīru*).

At the end of the explanation of the name *Bhairava*, Jayaratha quotes *Vijñāna Bhairava* verse 130 as an authority (*Tantrāloka* I.100, commentary).

What emerges from the different explanations of the name *Bhairava* are some important characteristics, which are related to constitutive syllables and their root meanings: *Bhairava* is of the nature of pure I-consciousness (*ahaṃ*) which is therefore resounding in every conscious being. He pervades, sustains and absorbs the universe. He liberates beings from the fear (*bhaya*) of *saṃsāra* and he illumines everything with his light (*bhā*). By becoming one with non-dual I-consciousness one can attain the Divine Bhairava nature (cp. *Tantrāloka* II.283). These characteristics already throw light on the mystical experience as described in the Vijñāna Bhairava, and the meditation on the nature of Bhairava or repetition of his name itself leads to union with Śiva, the very meaning of the name (cp. *dhāraṇā* contained in verses 130 and 132).

The *Vijñāna Bhairava* is an Āgama, as we have said, and we find a very subtle definition of *Āgama* by Abhinavagupta as: "the inner discourse (or internal word) of the Lord whose nature is pure consciousness, consisting of a firm act of reflection, which is the very life of any (other) means of knowledge such as direct

perception".[7] If we approach an Āgama with this understanding, it will truly become a source of revelation and illumination. And in the words of Lilian Silburn: "What the Āgamas offer us of the deepest and most original expression of the mystical experience is found in condensed form in the *Vijñāna Bhairava*".[8]

The present edition and commentary by Swami Lakshman Joo

The *Vijñāna Bhairava* was published for the first time in the Kashmir Series of Texts and Studies (Vol. No. VIII) in 1918, along with the commentaries of Kṣemarāja (up to verse 23) and Śivopādhyāya. A French translation and commentary with an exhaustive introduction by Lilian Silburn was published in 1961, and an English translation by Jaideva Singh in 1979.[9]

Both authors have studied this unique text at the feet of the Ācārya of Kashmir Śaivism, Swami Lakshman Joo, who has taught it several times and in several languages (Kashmiri, Hindi, English) to different students, scholars and disciples. Lilian Silburn states in her introduction: "These texts relate to a secret doctrine which is transmitted by initiation from master to disciple and which should not be divulged. In fact, rare are the masters who know its secret, because one has to be at the same time a *yogin* and a *pandit* well-versed in the tradition... Without the help of an initiated *pandit* the difficulties (in understanding the text) are insurmountable."[10] And she adds a significant note: "(Such a pandit is) One who is initiated in practising *yoga*, who bathes in the mystical life and who knows the texts perfectly, as exemplified by Swami Lakshman Brahmacharin of Srinagar." (p. 8) Both translators thus acknowledge their indebtedness to Swami

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[7] *Īśvarapratyabhijña Vimarśiṇī*, Vol II. p. 80; *āgamastu nāmāntaraḥ śabdanarūpo dṛḍhīyastamavimarśātmā citsvabhāvasya īśvarasya antaraṅga eva vyāpāraḥ pratyakṣāderapi jīvitakalpaḥ.*

[8] Lilian Silburn, *Le Vijñāna Bhairava*, Paris (Ed. de Boccard), 1961-1983, p. 9.

[9] Jaideva Singh, *Vijñānabhairava or Divine Consciousness*, Delhi (Motilal Banarsidass) 1979 ff.

[10] Op.cit., p. 8.

Lakshman Joo. Their translations and commentaries have made this mystical text known and have attracted other scholars and spiritual practitioners to study it.

With the existence of these editions, translations and commentaries one may ask, what was the need to add one more commentary? But are there not hundreds of translations and commentaries of the *Bhagavad Gītā*? The *Vijñāna Bhairava* equally belongs to the great spiritual classics of humanity. But the main reason for this new edition is that it is Swami Lakshman Joo who passed on this text, being in full possession of the knowledge and experience required to understand it. The present edition contains his direct teaching of this text with an emphasis on the yogic practice and flowing from his total immersion in the Reality described therein. Complementing the scholarly commentaries, his commentary is an expression of the immediacy of experience and it can guide seekers on this path with clarity and depth.

There is a difference between the spoken and the written word. The commentary by Swami Lakshman Joo was an oral teaching given to some of his disciples, which was transcribed. A copy of the transcript was handed over by Suśrī Prabhā Devī to Dr. Sarla Kumar and myself for editing. Repetitions, which are normal in any oral teaching had to be reduced, and answers to questions by devotees had to be connected with the flow of Swamiji's commentary. All this editing has been done in order to produce a cohesive commentary, without altering Swamiji's words or thought.[11]

Since translation and commentary by Swamiji are flowing together, it was felt necessary to add a literal translation of the verses in order to give an overall meaning, especially for readers who are not conversant with Sanskrit. I have added these translations, which are shorter than those of Jaideva Singh and as literal as possible (in bold face, following the Sanskrit in Devanāgarī and Roman transliteration).

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[11] We are grateful to Prof. M.L. Kokiloo who has guided us and made useful suggestions in editing the commentary.

While explaining the text, Swamiji uses the Sanskrit words, in the traditional style. For readers not familiar with Sanskrit the literal translation, occasional footnotes and the Glossary will be useful.

It is not possible to give here an exhaustive introduction to this text, and the reader is referred to the earlier introductions by Jaideva Singh, Lilian Silburn (in French) and V.V. Dvivedi (in Hindi), as well as by R. Gnoli (in Italian). However, for understanding the text it is important to elucidate its background and to introduce the content.

The form of the Āgama

A complete Śaivāgama consists of four sections or parts (*pāda*), concerning ritual (*kriyā*), way of life (*caryā*), philosophy (*vidyā*) and spiritual practice (*yoga*). The *Vijñāna Bhairava* is only concerned with *yoga*, and the philosophical background is presupposed but not explained, and it has to be complemented by other Tantras and basic texts of the Kashmir Śaiva tradition.

As most Śaivāgamas, the *Vijñāna Bhairava* is also presented in the form of a dialogue between Śiva and Śakti, or Bhairava and Bhairavī.

The Goddess states in the beginning that she has 'heard' the *Rudrayāmala*, that is the Tantra coming out of the union of Śiva and Śakti, and the *Trikabheda*, which contains the essence of the Tantras. Trika is the ultimate revelation of the different schools of Tantra, as Kṣemarāja quotes in his commentary on verse 1: "The Śaiva is higher than the Veda, the Vāma is higher than that, and the Dakṣiṇa higher (than Vāma). The Kaula is superior to Dakṣiṇa, and the highest, beyond Kaula, is the Trika." (KSTS p.4) Trika, or the triadic school, implies the three ultimate categories Śiva (Lord), Śakti (his Energy) and Nara (the created beings, or Man). It also refers to the three Energies of Śiva: the Supreme (*parā*, transcendent), supreme-cum-non-supreme or transcendent-immanent (*parāparā*) and the immanent or non-supreme (*aparā*). Therefore the questions of the Devī relate to these fundamental categories.

Her questions, which appear complicated at first sight (contained in verses 1-6), can be reduced to one fundamental question: How can the various differentiations of the Divine Energies and their manifestation in language, through letters consisting of vowels and consonants, and *mantras* constituted by these letters, reveal the essence of the transcendent Divinity? Is transcendence (*paratvam*) not free of all divisions and differentiation (*niṣkalatvena*)? How can it then assume a composite nature (*sakalatve na tad bhavet*, verse 6)? And this is not just a theoretical or abstract question. The Goddess (and with her, every seeker or aspirant) wants to gain practical realization of the same transcendence, and for this she is asking the grace of her Lord (*prasādam kuru me nātha*), to cut the knot of her doubts (*niḥśeṣaṃ chindhi saṃśayam*, verse 7a).

The nature of Śakti

This text cannot be understood without an insight into the nature of Śakti, the Divine Energy. In her two aspects, she is both, the cause of the multiplicity of the universe, and of the manifold differentiations of language (*śabdarāśi*, verse 2), as well as the cause of the return to the Source, of unification and union with Śiva. One of the most frequently quoted phrases of the *Vijñāna Bhairava* is the definition of Śakti as 'the face (mouth, door, opening) of Śiva': *śaivīmukham ihocyate* (verse 20)[12] which occurs in the context where the non-difference of Śiva and Śakti is emphatically stated (verse 18). This non-difference is compared to that of fire and its power to burn (verse 19). It is only by entering the state of Śakti by a contemplation free from all differentiation that one becomes one with Śiva (verse 20). And a very simple simile is used to explain the function of Śakti: Just like the light of a lamp or the rays of the sun illumine space, in the same way Śiva is known by means of Śakti (verse 21). Śakti is therefore the mediatrix *par excellence*, and all the ways and means of attaining union with Śiva are her aspects.

[12] This phrase is quoted by Jayaratha on *Tantrāloka* I.1,1.74, II.172, II.194, 29.274, among others.

According to the triadic manifestation of Śakti at the three levels mentioned above (*parā*, *parāparā*, *aparā*) there are also different ways and means (*upāya*) ro realize Śiva which are classified according to the scheme of Trika as: the individual or lower means (*āṇava*, corresponding to *aṇu* and *aparā*), the means of Energy (*śākta*, corresponding to *śakti* and *parāparā*), and the Divine way (*śāmbhava*, corresponding to *Śiva* and *parā*). These *upāyas* which we find systematized by Abhinavagupta in his *Tantrāloka*, can be applied to the different methods of *yoga* described in the *Vijñāna Bhairava*, although they are not explicitly mentioned as such. Swamiji, in his commentary, ascribes these means to the different yogic practices (*dhāraṇā*) and he makes it perfectly clear why and how they are related. It is therefore not necessary to expand on this topic.

The nature of Bhairava

From the question of the Devī it is clear that she is asking for understanding her very own nature, which, ultimately, is non-different from the nature of Bhairava. The process of her realization is thus a process of recognition of her own nature (*pratyabhijñā*, although this term of the philosophy of Kashmir Śaivism does not occur in the Tantra). Her confusion due to the manifoldness of the energies, of language and its components, which is also an aspect of her nature (*vāc*) is first of all removed by Bhairava by refuting all the well-known Tantric theories about his nature (verses 7-13). He then positively describes his own transcendent nature as being free of all differentiations and of all thoughts and concepts (*vikalpa*) (verses 14-15). His nature can only be realized by one's own, inner, blissful experience (*antaḥsvānubhavānandā ... avasthā*, verse 15). Hence this inexpressible (*akathyā*), pure (*vimalaṃ*), universal and full (*viśvapūraṇam*) nature is to be realized by a process of interiorization, full of bliss (verse 15). This requires practical methods, and therefore the goddess asks about the 'how', about the ways (*upāya*) to realize the divine nature directly and perfectly (*saṃyak*, verses 22-24a). This concludes the introductory frame of the Tantra.

The *dhāraṇās*

The *Vijñāna Bhairava* teaches 112 methods or means of concentration and of union with the Divine, traditionally called *dhāraṇās*.[13] However, the text itself does not speak of *dhāraṇās*. It calls these ways 'undistracted instructions' (*nistaraṅga upadeśa*, verse 139), or spiritual instructions leading the mind to an undistracted, 'waveless' state. In another summary verse (148) these methods are called *yukti*, which has the double implication of *yoga* as spiritual method and as union with the Divine. At the conclusion of the Tantra, its teaching is simply called 'the supreme, immortal Ultimate' (*paramāmṛtamuttamam*, verse 157), all adjectives without a corresponding noun. This reluctance to name or objectify the mystical teaching and the Ultimate Reality to which it leads the sincere aspirant, is a characteristic feature of this text, which hesitates to make any metaphysical statements. There is also no attempt to make a system out of the various means or spiritual practices. If they appear divergent, there is yet an underlying unity in that the different methods aim primarily at emptying the mind of its distractive and conditioned thoughts (*vikalpa*), in Swamiji's expression, at 'unminding the mind', in a state of *nirvikalpa*.

We find an incredible variety of spiritual practices and ways of discovering pure consciousness in all kinds of conditions and circumstances. In fact, no realm of experience is excluded from the field of spiritual realization, from the body with its various functions, the mind and imaginative meditation (*bhāvanā*), external and internal situations, the universe, as well as traditional methods such as *mudrā* (mystical attitudes of the body), *mantra*, devotion to Śiva, and others. Ritual practice is not recommended except in a completely spiritualized and internalized way.

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[13] They are also called ways of *yoga*, but the term *yoga* does not occur in the text, although the practitioners are called *yogin* and *yoginī*. The term *dhāraṇā* is not to be understood in the restricted sense of the Yogasūtras of Patañjali, where it only means the practice of concentration.

The *dhāraṇās* contained in a single verse can be practised individually, since every one leads to the goal. This is clearly stated in two verses at the end of the text:

> If one is established (*yuktaḥ*) in any one (of these 112 ways), one becomes Bhairava himself. (verse 140)

and similarly in verse 148:

> If one is established in any one of the methods (*yuktistha*), what one experiences is fulfilled day by day, until one's spiritual satisfaction reaches its utmost fullness.

This clearly shows that every method or practice is complete in itself, and yet there is a certain order and grouping of *dhāraṇās* in a mystical progression. It is not possible in this short introduction to develop this theme,[14] although it would be very helpful in understanding the structure of the *dhāraṇās*. By way of example we may look at two important themes.

Bhairava starts his teaching of the *dhāraṇās* in verse 24 with the practice of centering one's awareness on the points where inbreath (*apāna*) and outbreath (*prāṇa*) take their origin (heart and *dvādaśānta*). The same practice is developed and modified in the following verses (25-27), all centered on *prāṇa*. The three following verses (28-30) describe and recommend the meditation on the ascension of the *kuṇḍalinī śakti*, rising through the various centres (*cakra*) of the subtle body. Both these fundamental themes of *dhāraṇās* come up again at different places of the text. What appear to be repetitions are in fact variations of the same theme with a subtle difference. To give an example: The *dhāraṇās* contained in verses 82 and 83 recommend sitting on a seat (or lying on a bed) and making the body supportless (*nirādhāram*) by which practice one becomes free of mental agitation and attains a divine state. But in verse 82 this is attained by a quiet posture and by meditating on the body as being

[14] Lilian Silburn has shown this order in the Postface to her translation, titled "The cycles of mystical progress" (pp. 173-196).

without any support, whereas in verse 83 this state is reached by movement of the body in a moving vehicle. The methods are different, although the result is the same.

Here a note on the style may be appropriate. Most of the *dhāraṇās* are presented in an elliptic manner, by first stating the practice or the experience which is the starting point or cause of attaining the Divine Reality, and at the end of the verse, sometimes in one word only, the result of the practice or experience is stated. This may be described as becoming one with Śiva (*bhairavarūpatā*, verse 26), merging in him, as great awakening (*mahodayaḥ*, verse 57), as attainment of the highest, transcendent state (*paramo bhavet*, verse 53), as revelation of God (*devaḥ prakāśate*, verse 35) or of the supreme Goddess (*parā*, versess 54 and 75), as attaining the absolute Void (*śūnyatā*, verse 39), as merging in *brahman* (verses 38, 91), as becoming filled with supreme bliss (*parānandamayaḥ*, verse 65, *paramaṃ sukham*, verse 67), as revelation of the Reality (*tattvaṃ prakāśate*, verse 66), or as manifestation of one's Self (*svātmarūpam*, verse 76), or just as merging in 'that' (verse 96, 97), as vision of the true Reality (*tattvārtha-darśanam*, verse 98), or as reaching a state of peace (*śamaṃ vrajet*, verse 133). The variety of these expressions hinting at the ultimate state attained through these *dhāraṇās* reflects the richness of spiritual experience, which is an ever growing inner development from fullness to fullness (cp. verse 148), and, according to the *Śivasūtras*, an ever new wonder of surprise (*vismayaḥ yogabhūmikāḥ*, *Śivasūtra*, I.12).

We may consider another example of a group of *dhāraṇās*, which is very prominent in the *Vijñāna Bhairava*, the meditation on the Void or emptiness: *śūnya*. Many experiences and practices aim at emptying the mind of its oscillating thoughts (*vikalpa*) and making it supportless (*nirādhāra*), in this way gaining access to a state of pure consciousness. One way of entering the void is to focus one's awareness on the void between any two states, movements, breaths or thoughts. It is a practice of centring (*madhya*), which could be called the fundamental theme of the *Vijñāna Bhairava*. A typical example for this practice of centring is the following *dhāraṇā*:

> Meditating on the knowledge of two things or states one should rest in the middle. By abandoning both simultaneously, the Reality shines forth in the centre. (verse 61)

In the words of Swamiji: "When that centre is established, then you have to discard impressions of both objects and be established in the centre and then the universal centre will be revealed." (Comm. on the same verse).

But there are various other ways of entering the Void, related to the body, the senses and the universe. Even ordinary experiences can lead to a transcendental state, if they happen in a state of awareness:

> At the beginning and end of sneezing, in a state of fear or sorrow, standing on top of an abyss or while fleeing from a battlefield, at the moment of intense curiosity, at the beginning and end of hunger: such a state comes close to the experience of Brahman. (verse 118)

In such ordinary or extreme experiences the mind is automatically emptied of its egocentric thought content and finds itself in a vacuum. There are many other forms of meditation on the Void (*śūnyabhāvanā*), such as:

> One should meditate on the void in one's own body on all sides simultaneously. When the mind has become free from thoughts, one experiences everything as the Void. (verse 43)

The ultimate Reality is itself void (*anuttaraṃ śūnyam*, verse 32), and the contemplation on Bhairava is based on the negation of all knowables:

> The unknowable, the ungraspable, the void, that which even pervades non-existence, contemplate on all this as Bhairava. At the end (of this contemplation) illumination will dawn. (verse 127)

These are only some examples of the richness of spiritual practice and mystical experience contained in the *Vijñāna Bhairava*. This text

is unique in that everything, from the most ordinary daily experience to the most sublime contemplation, can be used for attaining God Consciousness. It offers thus a practical application of the Trika maxim that "everything is contained in everything" (*sarvaṃ sarvātmakam*), and that everything is a manifestation of the supreme, Divine Consciousness.

An attentive reading of the text and, even more so, the practice of even one of the *dhāraṇās*, can reveal the hidden connections and can lead to a perfect harmony (*samatva*) between the inner and the outer, oneself and the other, the body, the universe and the Divine. Swami Lakshman Joo is the perfect guide on this path.

[illegible] everything, from the [illegible] existence [illegible] [illegible] God Consciousness. [illegible] of the [illegible] that everything is contained in everything [illegible] that everything is a manifestation of the [illegible] Divine [illegible].

An alternative reading of the text that, at the time of [illegible] one of the [illegible], can reveal the hidden [illegible] and can lead to a perfect [illegible] between the [illegible] and the [illegible], the [illegible] and the Divine. Swami Lakshman Joo is the perfect guide on this path.

[illegible]

Vijñāna Bhairava

This is Vijñāna Bhairava, a chapter in the *Rudrayāmala Tantra*. Another chapter in the *Rudrayāmala Tantra* is *Parātriśikā*. This chapter embodies the Bhairava point of view. It is neither *Rudra-Śāstra*, nor is it *Śiva-Śāstra*. This is *Bhairava-Śāstra*, which is purely monistic.

श्री देवी उवाच

श्रुतं देव मया सर्वं रुद्रयामलसंभवम् ।
त्रिकभेदमशेषेण सारात्सारविभागशः ।। १ ।।
अद्यापि न निवृत्तो मे संशयः परमेश्वर ।

Śri devī uvāca:
śrutaṃ deva mayā sarvaṃ rudrayāmala-saṃbhavam |
trika-bhedam-aśeṣeṇa sārāt-sāra-vibhāgaśaḥ || 1 ||
adyāpi na nivṛtto me saṃśayaḥ parameśvara || 2A ||

1. **The Goddess said: O God, I have already heard the essence of the Trika school of thought in its entirely, which has originated from the Rudrayāmala (Tantra) along with its subdivisions, but even now, O Supreme Lord, my doubts are not fully removed.**

Oh Lord, I have already heard the essence of the three-fold school of thought, *aśeṣeṇa*: entirely, that has come forth from the *Rudrayāmala Tantra*, or which has originated from the union of Bhairava and Bhairavī.

rudra-yāmala-saṃbhavam

You can translate this both ways: Outcome of the union of two energies: the Lord and Pārvatī; or *Rudrayāmala Tantra*. By finding out the reality of thought as *trika*, that is

sārāt-sāra-vibhāgaśaḥ:

I have already heard from you but my doubts are still not cleared.

adyāpi na nivṛtto me saṃśayaḥ:

किं रुपं तत्त्वतो देव शब्दराशिकलामयम् ।। २ ।।
किं वा नवात्मभेदेन भैरवे भैरवाकृतौ ।
त्रिशिरोभेदभिन्नं वा किं वा शक्तित्रयात्मकम् ।। ३ ।।
नादबिन्दुमयं वाऽपि किं चन्द्रार्धनिरोधिकाः ।
चक्रारूढमनच्कं वा किं वा शक्तिस्वरूपकम् ।। ४ ।।

kiṃ rūpaṃ tattvato deva śabda-rāśikalāmayam || 2
kiṃ vā navātma-bhedena bhairave bhairavākṛtau |
triśiro-bheda-bhinnaṃ vā kiṃ vā śakti-trayātmakam || 3
nāda-bindumayaṃ vā'pi kiṃ candrārdha-nirodhikāḥ |
cakrārūḍham-anackaṃ vā kiṃ vā śakti-svarūpakaṃ || 4

2. O God, What is in reality the essential nature which consists of the energies of the collection of letters (phonemes)?

3. And how does it reside in the form of Bhairava according to the *Bhairava* (*Tantras*) in a ninefold division (of *mantras*)?
How is it differentiated in the *Triśira* (*Bhairava Tantra*, or) a divinity with three heads? And how does it consist of three Energies?

4. How (is the ascent of the *mantra* through) *nāda* and *bindu*, *ardhacandra* (half-moon) and *nirodhikā* (obstruction)? Or what is the nature of the Energy in the vowel-less *mantra* within the movement of the *cakras*?

Oh Lord, dear one, what is the real essence of the way we have to tread (*kiṃ rūpaṃ tattvato deva*)? This line forms a complete sentence. *Tattvato* means in reality, in real essence. Is this the way of *śabda-rāśi-kalā*? The way we have to journey from '*a*' to '*kṣa*' and return from '*kṣa*' to '*a*' again? Is this the way? She (*Pārvatī*) puts this question.

kiṃ śabda-rāśī-kalāmayaṃ tattvam?
kiṃ vā navātma-bhedena?

The journey of the nine states from the first state to the second and so forth, upto the ninth and then back again to '*a*'. Is this the way? She puts this question to Lord Śiva.

The nine states (*tattvas*) are as follows: The first state is *prakṛti*, the original source of the material world. *Puruṣa* is the individual soul who moves in that material world, which is the second. The third are the *kañcukas* — five coverings of *puruṣa*. The *kañcukas* are *kalā*, *vidyā*, *rāga*, *kāla* and *niyati*. The fourth state is *māyā*. *Māyā* is the personified Free Will or *kriyā-svātantrya*. There is a difference between *prakṛti* and *māyā*. *Prakṛti* is the original source of the material world, whereas *māyā* is the personified will of the supreme Lord, the supreme Self. This is the difference between *māyā* and *prakṛti*. Otherwise the function of *prakṛti* is the same as the function of *māyā*. *Prakṛti, puruṣa*, *kañcukas* and *māyā* — these are four *tattvas*. Then you have to move again in the pure state of knowledge, i.e. *śuddha-vidyā* [fifth]. The pure state of knowledge and action, that is Īśvara [sixth]. Establishment in knowledge and action, that is *Sadāśiva* [seventh]. Universal energy is Śakti [eighth] and its holder is Śiva [ninth]. These are the nine states, *navātma-bheda*. When you keep before you the theory of letters, then those letters are *h, r, kṣ, m, l, v, y, ṇ, ūṃ* (*ṇuṃ*)[1] respectively. These are *navātma-bheda* from the mantric point of view.

You have to cross these states, you have to tread on this field of *mantra*, the field of states, from *prakṛti* to Śiva and back to *prakṛti*

[1] See Jaideva Singh, *Vijñānabhairava*, p. 7.

with His glory. When you tread from *prakṛti* you are not glorified, but when you return from Śiva you are glorified with garlands, with haloes and Śiva thought and everything. Everything comes with you.

Is this the way of *navātmā*? *Bhairava* means in Bhairavāgamas. *Bhairavākṛtau* means for entering in the states of Bhairava, or *bhairavākṛtau:* for entering in the form [true nature] of Bhairava.

Or:

triśiro-bheda-bhinnaṃ vā
kiṃ vā śakti-trayātmakam?

Or just as in the *Triśiro-Bhairava* [2] it is said you must tread on the three energies. From *aparā* to *parāparā*, from *parāparā* to *parā*, and then return again. This is the reality of the journey in Śaivism.

Is that the way? This is the question of the Devī.

You have to move in the realm of the three energies of Lord Śiva. From *aparā* to *parāparā*, and from *parāparā* to *parā*, and again from *parā* to *parāparā* and then from *parāparā* to *aparā*. And there ends the journey. Or,

nāda-bindumayaṃ vā 'pi
kiṃ candrārdhanirodhikāḥ?

Or is this the way that one has to travel from *nāda* to *bindu*, from *bindu* to *ardhacandra*, from *ardhacandra* to *nirodhikā*, from *nirodhikā* to *nādānta*, then Śakti, then *vyāpinī* and then *samanā*. Is this the way? Then tell me clearly, what is the real way I have to travel?

Nāda means, first you have to begin travelling from *nāda*. *Nāda* is *a*, *u*, and *m*, *akāraśca, ukāraśca, makāraḥ*. This is *nāda*. Then comes *bindu*. One-pointed perfection in the movement of breath, while reciting this *mantra* '*oṃ*', that is *bindu*. Then *ardhacandra*. *Ardhacandra* is that state of movement of *oṃkāra* where there is no breath. Breath stops there. Then *nirodhikā*, the establishment of the stoppage of breath. There is apprehension in *ardhacandra* of breathing again. But in the *nirodhikā* state there is no question of breathing. *Nirodhikā* is complete establishment of the state without breath. Then comes

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[2] *Triśirobhairava* is a Bhairavāgama which is not extant.

the state of *nādānta*, the entrance in the soundless state of sound. *Nādānta* means a state when you enter in that sound which is soundless.

The establishment of *aham* is Śakti in the state of supreme oneness, then *vyāpinī* and *samanā*. Is this the way?

cakrārūḍham-anackam vā kiṃ vā śakti-svarūpakam?

Or you have to travel in the realm of that universal energy which is moving at such a velocity that immobility takes place, i.e. *anackam*. *Anackam* means without movement and soundless. *Cakrārūḍham* means in the wheel of movement. So is that *svarūpa* of energy the way to get established in that state?

This is the question of Pārvatī.

Cakrārūḍham-anacka: that sound which is soundless. *Anacka means* where there is no *aca: svara* [vowel-less consonant]. You cannot utter it. You cannot express it in words.

There one reaches a state where you are going so fast that you become motionless. When the speed [of the rising Energy] reaches such velocity that it becomes motionless.

Now there is another question which Pārvatī asks Lord Śiva:

परापरायाः सकलमपरायाश्च वा पुनः ।
पराया यदि तद्वत् स्यात् परत्वं तद्विरुध्यते ।। ५ ।।
नहि वर्ण-विभेदेन देहभेदेन वा भवेत् ।
परत्वं निष्कलत्वेन सकलत्वेन वा भवेत् ।। ६ ।।

parāparāyāḥ sakalamaparāyāśca vā punaḥ |
parāyā yadi tadvat-syāt paratvaṁ tad-virudhyate || 5
na hi varṇa-vibhedena deha-bhedena vā bhavet |
paratvaṃ niṣkalatvena sakalatvena vā bhavet || 6

5. **Again, what is the form of the transcendent-and-immanent (*parāparā śakti*) and of the immanent (*aparā*) (Energy) with parts, and if the transcendent Energy (*parā*) is the same or whether it is incompatible with the immanent (Energy) (*aparā*)?**

6. The transcendent (state) cannot be differentiated in phonemes (of *mantras*) or in bodily forms, because of its undivided nature; for it cannot be composite in nature.

Oh Lord, please tell me the state of *parāparā*, which is situated in the particular *mantra* and particular form.

"*Parāparāyāḥ sakalaṃ rūpaṃ brūhi, aparāyāśca brūhi, aparāyāśca sakalaṃ rūpaṁ brūhi.*" Make me understand what is this *sakala-rūpa* of *aparā, aparā* with particular *mantra* and particular form. Because in *rūpa*, there are two things to be noted: *mantra* and form. [Take for example the *mantra*] *sauḥ*. By *sauḥ* you can feel that state, when you are rising from above going downwards. That is the particular state of formation of that *mantra*. Its *mantra* is *sauḥ* and its state is that movement of rising downwards. Please tell me the *sakala-rūpa* of *parāparā* and *aparā*, and if the *sakala-rūpa* of *parā* is also like that?

Tad paratvaṃ virudhyate. Where is that supremacy then? That supremacy does not remain then. If the *sakala-rūpa* of *parā* is just like the *sakala-rūpa* of *parāparā* or just like the *sakala-rūpa* of *aparā*, then where is the supremacy of *parā* found? *Parā* is superior to these two. *Paratvaṃ tad virudhyate* is *tad paratvaṃ virudhyate*: Then that *paratvaṃ*, that supremacy is not found there.

nahi varṇa-vibhedena deha-bhedena vā bhavet.

Paratvaṃ, paratā i.e. attainment of the supreme state of the Lord is not possible by the process of *mantras* or by the process of formations. *Varṇa-vibhedena* means by the process of *mantras, deha-bhedena* means by the process of space and form. *Paratā* is not found there, although it is the individual way (*sakalatvena*). *Niṣkalatvena sakalatvena paratvaṃ na bhavet*. The supremacy disappears then.

प्रसादं कुरु मे नाथ निःशेषं छिन्धि संशयम् ।

prasādaṃ kuru me nātha niḥśeṣaṃ chindhi saṃśayaṃ |7A

Oh Lord, do me this favour, *prasādaṃ kuru*.

Niḥśeṣaṃ chindhi saṃśayaṃ: please remove all my doubts entirely.

Here you must add "*Bhairava uvāca*" because it is omitted.

श्री भैरव उवाच

साधु साधु त्वया पृष्टं तन्त्रसारमिदं प्रिये ।। ७ ।।
गूहनीयतमं भद्रे तथापि कथयामि ते ।

Śri Bhairava uvāca
sādhu sādhu tvayā pṛṣṭaṃ tantra-sāram-idaṃ priye || 7
gūhanīyatamaṃ bhadre tathāpi kathayāmi te | 8A

7. O Lord, grant me your grace and dispel my doubts entirely.
Lord Bhairava answered:
Very good, o Dear one! Your questions concern the essence of the Tantras.

8A. O Blessed One! this (knowledge) is most esoteric, but I will reveal it to you.

Sādhu sādhu tvayā pṛṣṭaṃ
Oh, dear Pārvatī, you have asked me a worthy question.
Tantra-sāram-idaṃ priye!
Because this is the essence of all Tantras.
gūhanīyatamaṃ bhadre!
Oh Devī, although it is already concealed, you must conceal this, it is worth concealing, it must not be exposed in any case because it is secret. Even so I will clarify it for you. I will explain it, I will reveal this secret to you.

यत्किञ्चित्सकलं रूपं भैरवस्य प्रकीर्तितम् ।। ८ ।।
तदसारतया देवि विज्ञेयं शक्रजालवत् ।

yat kiñcit sakalaṃ rūpaṃ bhairavasya prakīrtitam || 8
tad asāratayā devi vijñeyaṃ śakrajālavat || 9A

8B-9A. Whatever is known as the composite form of Bhairava, that, O Goddess, is deceptive like magic, because it has no essence.

Whatever form (of the Lord) in the divided formations of *mantras* and forms, or in undivided formation of *mantras* and forms, whatever formation you find explained in all the Tantras, is written only for the sake of writing and not to be understood. It is not worth understanding. It is delusion, because it has no sense. For instance, *śabdarāśi*, 50 fold journey, or ninefold journey, or threefold journey or elevenfold journey, all these are meaningless. It has no essence in it (*tad asāratayā devi*).

You must know that this is only delusion and nothing else. Not only this:

मायास्वप्नोपमं चैव गन्धर्वनगरभ्रमम् ।। ९ ।।

māyā-svapnopamaṃ caiva gandharva-nagara-bhramam || 9

9B. It is only *māyā* (illusion), like a dream, it is imaginary like the city of the Gandharvas (in the sky).

This is only *māyā*. This is the expansion of *māyā*. All these states and all these processes are just like a dream, or:

gandharva-nagara-bhramam

It is a wrong conception, just like an imaginary city in the sky, which is called *gandharva-nagara*.

The question then arises: why are these ways mentioned in the Tantras? What is the point of putting them in these *Bhairavāgamas*?

ध्यानार्थं भ्रान्तबुद्धीनां क्रियाडम्बरवर्तिनाम् ।
केवलं वर्णितं पुंसां विकल्पनिहतात्मनाम् ।। १० ।।

dhyānārthaṃ bhrānta-buddhīnāṃ kriyāḍambaravartinām |
kevalaṃ varṇitaṃ puṃsāṃ vikalpa-nihitātmanām ||10 [3]

[3] It is not *nihatātmanām*. This reading is incorrect, but it is *nihitātmanām*.

10. The description of (this form of Bhairava) is given to those people whose mind is confused, for their meditation, those who are distracted by (worldly) activities and who are enmeshed in divisive thoughts.

Bhrānta-buddhīnām: those whose intellect is always scattered and those people who are caught in the cycle of *vikalpas*.

Kriyā-ḍambara-vartinām: āḍambara means commencement. For example, Śrīkaṇṭha [4] has now commenced *havana* of *Chaṇḍī*, but all these things are bogus. They have no value. He has collected a great deal of money and will spend it there but this is *kriyāḍambara*. These ways are written in the Tantras for such people.

kriyāḍambara-vartināṃ kevalaṃ varṇitāṃ puṃsām vikalpa-nihitātmanām.

This is stated for them, for those people whose minds are always enmeshed in differentiated thoughts: *vikalpanihitātmanām*.

तत्त्वतो न नवात्मासौ शब्दराशिर्न भैरवः ।
न चासौ त्रिशिरो देवः न च शक्तित्रयात्मकः ।। ११ ।।

tattvato na navātmāsau śabda-rāśir-na bhairavaḥ |
na cāsau triśiro devaḥ na ca śakti-trayātmakaḥ ||11

11. In reality, Bhairava is neither ninefold nor does he consist of a multitude of letters; he is neither a three-headed God nor does he possess three Energies.

In fact it is not the ninefold way. It is not the 50 fold way. This Bhairava is not *śabda-rāśi*: this is not the collection of 50 fold way or the journey from '*a*' to '*kṣa*' and return again.

na cāsau triśiro devaḥ na ca śakti-trayātmakaḥ |

This *deva* is not the holder of the threefold energies, nor is it holding *parā*, *parāparā*, and *aparā*,

[4] One of the Pandits.

नादबिन्दुमयो वाऽपि न चन्द्रार्धनिरोधिकाः ।
न चक्रक्रमसंभिन्नो न च शक्तिस्वरूपकः ।। १२ ।।

nāda-bindumayo-vāpi na candrārdhanirodhikāḥ |
na cakra-krama-saṃbhinno na ca śakti-svarūpakaḥ ||12

12. He neither consists of *nāda* and *bindu*, nor of *ardhacandra* and *nirodhikā*. He is neither differentiated on account of the order of *cakras* (to be pierced), nor is śakti His nature.

It is not *nāda, bindu, candra, ardhacandra, nirodhikā, śakti, vyāpinī, samanā*, all these. It is not there (*na cakra-krama-saṃbhinno*).

This is not the establishment of that movement which is without movement. Not even that.

It is not the *svarūpa* of the universal energy (*na ca śakti-svarūpakaḥ*). It is something else. What is it then?

अप्रबुद्धमतीनां हि एता बालविभीषिकाः ।
मातृमोदकवत्सर्वं प्रवृत्त्यर्थमुदाहृतम् ।। १३ ।।

aprabuddha-matīnāṃ hi etā bālavibhīṣikāḥ |
mātṛ-modakavat sarvaṃ pravṛttyartham-udāhṛtam ||13

13. All this is nothing but a phantom for frightening children, or a sweet given by the mother (to attract the child). These descriptions are only meant for the spiritual advancement of the unenlightened.

These ways established in the Tantras are just like *bālavibhīṣikā*, just for diverting ignorant boys from bad action. You terrify these boys by saying that if they do such actions, the ghost will eat them. This is *bāla-vibhīṣikā*. And this terrifying process is meant for whom? Not for great souls, highly elevated souls but for those whose intellect is not developed (*aprabuddhamatīḥ*).

mātṛ-modakavat sarvaṃ pravṛttyartham-udāhṛtam |

You have to take a medicine which is not sweet. It is bitter. It is not tasty. You do not like to take it. Then what does your mother do? She puts something sweet in your mouth first, and says, "Take it now." Just as a mother directs her son towards something good, by giving him some sweet first; that is *modaka*.

These processes are just a starting point but one should not dive into them. The meaning of *pravṛttyarthamudāhṛtam* is just to begin with. You begin and leave them aside and then go on the right path. What is the right path?

He states that now:

दिक्कालकलनोन्मुक्ता देशोद्देशाविशेषिणी ।
व्यपदेष्टुमशक्यासावकथ्या परमार्थतः ।। १४ ।।
अन्तः स्वानुभवानन्दा विकल्पोन्मुक्तगोचरा ।
यावस्था भरिताकारा भैरवी भैरवात्मनः ।। १५ ।।
तद्वपुस्तत्त्वतो ज्ञेयं विमलं विश्वपूरणम् ।
एवंविधे परेतत्त्वे कः पूज्यः कश्च तृप्यति ।। १६ ।।

dik-kāla-kalanonmuktā deśoddeśāviśeṣiṇī |
vyapadeṣṭumaśakyāsāv-akathyā paramārthataḥ ||14
antaḥ svānubhavānandā vikalponmukta-gocarā |
yāvasthā bharitākārā bhairavī bhairavātmanaḥ ||15
tad-vapus-tattvato jñeyaṁ vimalaṃ viśva-pūraṇam |
evaṃvidhe pare tattve kaḥ pūjyaḥ kaśca tṛpyati ||16

14. **This state of Bhairava is free from the limitations of space, time and form. It is not particularized by a specific place or designation. In reality, it is inexpressible, because it cannot be described.**

15. **It is filled internally with the bliss of one's own experience, and it is beyond the realm of thought. This state, which is always full is the state of Bhairavī who is Bhairava himself.**

16. His body of glory should be known as immaculate, all-inclusive fullness.
In this supreme reality, who can be the object of worship and who is there to be satisfied?

This state of Bhairava is beyond the limitation of space, time and form. It is beyond these three,

dik-kāla-kalanonmuktā deśoddeśa-aviśeṣiṇī |

There is no *uddeśa* and *deśa*. There is no nomination of the seat of Lord Śiva. Do you know where Lord Śiva resides? In *Śivaloka*. *Śivaloka* is the residence of Lord Śiva in the heaven and the residence of Lord Śiva in this universe is Kailāsa. This is all humbug.

dik-kāla-kalana-unmuktā

And there is no *uddeśa,* no nomination of a particular place.

deśoddeśa-aviśeṣiṇī vyapadeṣṭumaśakyāsau |

This state is in fact indescribable.

akathyā paramārthataḥ

In reality it cannot be expressed. *Antaḥ*: it is internal, it happens internally. It is filled with your own ecstasy, your own *ānanda*.

vikalponmuktagocarā

It is beyond even the apprehension of *vikalpa,* beyond thought.

yāvasthā bharitākārā bhairavī bhairavātmanaḥ:

That state which is always full, that full state of Bhairava is in reality to be known as absolutely pure and absolutely filled with universal existence (*viśvapūraṇam*).

evaṃvidhe pare tattve kaḥ pūjyaḥ kaśca tṛpyati |

In this supreme essence of transcendental truth, who is to be worshipped? Who is the worshipper?

एवंविधा भैरवस्य यावस्था परिगीयते ।
सा परा पररूपेण परादेवी प्रकीर्तिता ।। १७ ।।

evaṁvidhā bhairavasya yāvasthā parigīyate |
sā parā pararūpeṇa parādevī prakīrtitā || 17

17. This state of Bhairava which is praised (in the Tantras) is the supreme state, which is known as the highest Goddess in transcendent form.

This state of Bhairava that is already sung in the thought of the Tantras (*yāvasthā parigīyate*), that state in its supreme way is the state of Bhairavī, *parā devī*, i.e. the real state of Bhairava is the state of Bhairavī. Whenever you explain, whenever you find out what is the real state of Bhairava, you cannot find it out, because the real state of Bhairava is in fact the real state of the knower. It cannot be found. It is the finder. The real state of Bhairava is the perceiver. It is not perceived. You cannot perceive that state. When there is desire in you to perceive it, you can perceive it when it comes down to the state of Bhairavī. So that is the way. When you tread on the level of Pārvatī, then you are treading on the right path. This is the journey we have to undertake. The journey is in the field of Pārvatī. There is no journey in the field of Bhairava. He is the Knower of everything. So he cannot be found, that state cannot be found. That state can only be found when it comes down one step lower, i.e. at the level of Pāravatī.

So now we will describe 112 ways to enter in the universal and transcendental state of Consciousness. 112 ways will be explained in this book and those reside only in the field of Pārvatī, they cannot reside in the field of Bhairava because Pārvatī is the way.

Here he lays the foundation stone for entering universal consciousness in 112 ways.

evaṃvidhā bhairavasya yāvasthā parigīyate |
sā parā pararūpeṇa parādevī prakīrtitā ||17

This state of Bhairava, which is found in the Tantras is really [revealed] in the supreme Ṇtate of Goddess Pārvatī (*parā devī prakīrtitā*).

The supreme way is *Parā Devī*. But is there any difference in supremacy? Is there a difference in supremacy between Lord Śiva and Pārvatī?

This is what he explains now.

शक्तिशक्तिमतोर्यद्वत् अभेदः सर्वदा स्थितः ।
अतस्तद्धर्मधर्मित्वात् पराशक्तिः परात्मनः ।। १८ ।।

śakti-śaktimator-yadvat abhedaḥ sarvadā sthitaḥ |
atas-tad-dharma-dharmitvāt parā śaktiḥ parātmanaḥ ||18

18. Since there is never any difference between Śakti (Energy) and the Lord of Energy, and between the attribute and the possessor of the attribute, therefore the supreme Śakti is not different from the supreme Self (*parātman*).

Just as between Energy and the holder of Energy, there is no differentiation at all to be found. There is always *abheda* — there is unity between the Energy and the holder of the Energy, Śakti and Śiva. There is no differentiation. In the same way:

tad-dharma-dharmitvāt

tad-dharma means all the aspects of Lord Śiva. All the aspects of Lord Śiva are held by Pārvatī Herself. *Dharmī* is the bearer of all aspects. Who is *dharmī*? Pārvatī. *Tad dharma:* the aspects of Lord Śiva are held by Pārvatī.

parā śaktiḥ parātmanaḥ

That Supreme Energy is the Energy of the Supreme Lord. There is no difference.

We may think it has two meanings because we want to own the state of Lord Śiva. How can we own it? How can we own the owner? We can own the owned, not the owner. It is absolutely difficult, or impossible. The owner cannot be owned.

न वह्नेर्दाहिका शक्तिः व्यतिरिक्ता विभाव्यते ।
केवलं ज्ञानसत्तायां प्रारम्भोऽयं प्रवेशने ।। १९ ।।

na vahner-dāhikā-śaktiḥ vyatiriktā vibhāvyate |
kevalaṃ jñāna-sattāyāṃ prārambho 'yaṃ praveśane ||19

19. The power to burn is not conceived to be different from fire. It is only the initial stage, when one enters the true knowledge.

Because when there is fire for instance, its energy is *dāhikā*, its energy is *pācikā*, *prakāśikā*. All these energies, giving light, burning, heating, are owned by fire. All these energies are produced by the same fire, but these energies are undifferentiated from fire.

That is what he says: *na vahner:* from the fire, *dāhikā śakti*, the energy of burning is not separated; *vibhāvyate*, found. It is not found as separate.

kevalaṃ jñāna-sattāyāṃ prārambho 'yaṃ praveśane |

Just to enter in that state of fire, to heat a kettle, to light a lamp or to put some fuel in it — *dāhikā*, *prakāśikā* and *pācikā* — is to enter in the state of fire. The goal is to enter in this *jñāna-sattā* of Lord Śiva. You have to enter in the *jñāna-sattā* of Lord Śiva and you are practising *navātma-mantra* when all these are nothing. It is only *prārambha*, just the beginning.

शक्त्यवस्था प्रविष्टस्य निर्विभागेन भावना ।
तदासौ शिवरूपी स्यात् शैवी मुखमिहोच्यते ।। २० ।।

śaktyavasthā-praviṣṭasya nirvibhāgena bhāvanā |
tadāsau śivarūpī syāt śaivī-mukham-ihocyate || 20

20. When one who enters the state of Energy realizes the non-distinction (from it), then he become one with Śiva. Śakti (Energy) is called the face of (mouth or entrance leading to) Śiva.

When you endeavour to enter in the state of energy and still retain the individual state, you do not enter in that state of energy, for in the end you always have to throw off the individual state. Unless

you ignore your individuality, universality will not rise, so you have to enter in the state of energy first (*śaktyavasthāpraviṣṭasya*), afterwards that non-differentiation comes in your consciousness, then there is no difference between Energy and the holder of Energy (*yadā nirvibhāgena bhāvanā bhavet*). When non-distinction arises in you, when you feel that the differentiation has gone, you have already become one. You feel that these are one and you feel that it is you. You are not the feeler.

Tadāsau śivarūpī syāt: at that very moment the *bhāvanā* of this *sādhaka* becomes one with Lord Śiva. So the path is not Śiva. *Śaivī* means Śakti [and this very] Energy is *mukham* [the mouth of or the entrance to Śiva]. *Ucyate* means explained. Energy is the real path you have to tread.

यथाऽऽलोकेन दीपस्य किरणैर्भास्करस्य च ।
ज्ञायते दिग्विभागादि तद्वच्छक्त्या शिवः प्रिये ।। २१ ।।

yathā "lokena dīpasya kiraṇair-bhāskarasya ca |
jñāyate dig-vibhāgādi tadvac-chaktyā śivaḥ priye || 21

21. Just as parts of space are known by the light of a lamp or the rays of the sun, in the same way, o Dear one, Śiva is known through Śakti.

Oh dear Pārvatī, just like with the light of your candle or torch (*dīpasya ālokena*) or by the rays of the sun, all the differentiated points of space are known, in the same way Śiva is being understood by Śakti, by His Energy. Energy is the means by which you can understand and enter in the sate of Lord Śiva.

श्री देवी उवाच

देवदेव त्रिशूलाङ्क कपालकृतभूषण ।
दिग्देशकालशून्या च व्यपदेशविवर्जिता ।। २२ ।।
यावस्था भरिताकारा भैरवस्योपलभ्यते ।

कैरुपायैर्मुखं तस्य परादेवी कथं भवेत् ।। २३ ।।
यथा सम्यगहं वेद्मि तथा मे ब्रूहि भैरव ।

Śrī Devī uvāca:
deva-deva triśūlāṅka kapāla-kṛta-bhūṣaṇa |
dig-deśa-kāla-śūnyā ca vyapadeśa-vivarjitā || 22
yāvasthā bharitākārā bhairavasyopalabhyate |
kair-upāyair-mukhaṃ tasya parā-devī kathaṃ bhavet || 23
yathā saṃyag-ahaṃ vedmi tathā me brūhi bhairava |

22-23. The Goddess said: O God of gods, whose emblem is the trident and who has (a garland of) skulls as ornament, by what means can the supreme state which is free from any sense of direction, space and time and which cannot be described, the state of fullness of Bhairava, be realized? How is the supreme Goddess the mouth (entrance) of Bhairava? O Bhairava, please tell me (this), so that I may know perfectly.

Oh Lord of lords, glorified by the *triśūla* (*triśūlāṅka*), *kapāla-kṛtabhūṣaṇa* i.e. glorified with the skullbone. This is *āmantraṇam* i.e. invoking Lord Śiva.

That state which is beyond space, time and direction (*vyapadeśa-vivarjitā*), that state cannot be named. That which is always full (*bharitākārā*), that state of Bhairava, which is

kairupāyair mukhaṃ tasya parā-devī kathaṃ bhavet |
tasya mukhaṃ kair-upāyair?

What means can be adopted for this journey? *Kairupāyair tasya mukhaṃ bhavati*? *Parā-devī kathaṃ bhavet:* How can *parā devī* be realized? *Parā devī svarūpaṃ kathaṃ bhavet, sākṣātkāratayā prāpnuyāt*? *yathā saṃyagahaṃ vedmi*. Show me that way, oh Lord, by which I can understand it.

Itaḥ uttaraṃ Śrī Śivopādhyāya kṛtā vivṛttiḥ: from here onwards the commentary is by Śivopādhyāya.[5]

[5] Upto verse 23 is Kṣemarāja's Commentary.

श्री भैरव उवाच

ऊर्ध्वे प्राणो ह्यधो जीवो विसर्गात्मा परोच्चरेत् ।
उत्पत्तिद्वितयस्थाने भरणाद्भरिता स्थितिः ।। २४ ।।

Śrī Bhairava uvāca:
ūrdhve prāṇo hyadho jīvo visargātmā paroccaret |
utpatti-dvitayasthāne bharaṇād-bharitā sthitiḥ || 24

24. Bhairava answered: The exhaling breath (*prāṇa*) should ascend and the inhaling breath (*jīva*) should descend, (both) forming a *visarga* (consisting of two points). Their state of fullness (is found) by fixing them in the two places of (their) origin.

Bhairavasya sthitiḥ syāt: one becomes one with Bhairava because of His fullness. This is connected with *āṇavopāya*. It cannot be *śāktopāya* or *śāmbhavopāya*, it is *āṇavopāya*, because it is functioning in the objective field of consciousness. You have to take the breath from the heart to *dvādaśānta* and take it in from *dvādaśānta* to the heart again and recite *prāṇa* and *jīva*. To recite *prāṇa* means to recite '*sa*' in outward *dvādaśānta* and *aṃkāra* of '*ha*' will be recited in the heart. When you take your breath inside it will end in '*aṃ*', when you take it out, it will end in *visarga*: '*saḥ*', and if you concentrate at these two starting points, you will become one with Bhairava because of His fullness. [This constitutes the *mantra so'ham*, "I am He".] This is *āṇavopāya*.

मरुतोऽन्तर्बहिर्वापि वियद्युग्मानिवर्तनात् ।
भैरव्या भैरवस्येत्थं भैरवि व्यज्यते वपुः ।। २५ ।।

maruto'ntar-bahir-vāpi viyadyugmānivartanāt |
bhairavyā bhairavasyettham bhairavi vyajyate vapuḥ ||25

25. O Bhairavi, by focussing one's awareness on the two voids (at the end) of the internal and external breath, thereby

the glorious form of Bhairava is revealed through Bhairavī.

Antar-bahir: internally or outwardly. *Marutaḥ*: this energy of breath is followed by two voids; by returning to two ethers,

viyad-yugmānivartanāt

Anuvartanāt ityapi pāṭhaḥ. Anuvartanāt, this reading is also found. By maintaining uninterrupted awareness therein, *bhairavyā*: by means of *bhairavī*, *bhairavī* means uninterrupted awareness. When you maintain uninterrupted awareness in these two voids, internally and externally (there is the internal and the external void), without the recitation of '*sa*' and '*ha*', it is only awareness that functions here. That is why this is *śāktopāya*. It is not *āṇavopāya* because you have to maintain awareness only. No recitation of *mantra,* only you have to inhale and exhale breath and see where the two voids are, between the outgoing and the incoming breath. Here there is twelve-fingered space between the eyebrows and in the heart.

Itham: in this way, by this process, *bhairavasya vapuḥ vyajyate*: the form or *svarūpa* of Bhairava is revealed. '*Bhairavi*', this is *āmantraṇa* (vocative), Oh Bhairavī! Oh Pārvatī!

न व्रजेन्न विशेच्छक्तिर्मरुद्रूपा विकासिते ।
निर्विकल्पतया मध्ये तया भैरवरूपता ।। २६ ।।

na vrajenna viśecchaktir-marud-rūpā vikāsite |
nirvikalpatayā madhye tayā bhairavarūpatā || 26

26. The Energy of Breath should neither move out nor enter; when the centre unfolds by the dissolution of thoughts, then none attains the nature of Bhairava.

Now he goes to the more subtle process.

madhye nirvikalpatayā

When you establish one-pointedness in the central vein (*madhye* means in *suṣumnā*), when you maintain one-pointedness in that central

vein, *nirvikalpatayā*, then what happens? *marud-rūpā Śakti*, the energy of breath neither goes out nor comes in, because *madhye vikāsite*, this central vein is already held in one-pointedness. It is already illuminated and by this process, one becomes one with Bhairava (*bhairava-rūpatā bhavati*). This is *śāmbhavopāya*, this is not *śāktopāya* because there is only *nirvikalpabhāva*: one-pointedness in that central vein, no recitation of *mantra*, and no objectivity in that consciousness. It is spontaneous, centered awareness. There is no support of the two voids, there is no duality.

कुम्भिता रेचिता वाऽपि पूरिता वा यदा भवेत् ।
तदन्ते शान्तनामासौ शक्त्या शान्तः प्रकाशते ।। २७ ।।

kumbhitā recitā vāpi pūrita vā yadā bhavet |
tadante śāntanāmāsau śaktyā śāntaḥ prakāśate || 27

27. When (the Energy of Breath) is retained either outside or inside, at the end (of this practice) the peaceful state is revealed by means of Śakti.

This is a practice with a little effort, what you call *haṭha yoga*. When you take your breath inside, when it reaches the point of the heart, just stop for a while and take it out. When it reaches the point of *dvādaśānta* outside, then stop. Just wait. Do not take it in again rapidly, just wait. *Recitā sati prāṇa-śakti*; *kumbhitā*. When you exhale this energy of breath stop it outside for a while. It is not to stop it forever. Just stop it for half a minute or a quarter of a minute. That is *kumbhaka*. *Kumbhaka* is not to stop it with full force, only as long as one can do so easily. You have to begin to practice this while taking the breath outside first and then take it in again and stop in the heart till such time as the Supreme is revealed.

Do this for six hours a day. It is not a harmful practice. You have to hold it only for ten seconds outside and ten seconds inside.

recitā sati; kumbhitā, pūritā sati;

Kumbhitā yadā bhavet prāṇa-śakti; tadante: in the end what happens? *Śāntaḥ nāmāsau; śāntaḥ*, the state of *Sadāśiva*; *śānta-nāma* means in the state of *Sadāśiva. Śānta* means *savargasya antaḥ: sakāraḥ*. *Sakāra* is the representative letter of Sadāśiva. It is *śānta*, the appeased state, full of peace.

Śāntanāma means Sadāśiva. The state of Sadāśiva which is *śānta*, is absolutely peaceful, calm. That is *prakāśate:* revealed. *Tadante*: in the end; *śaktyā*, by this way of *prāṇa-śakti*, by this process of *prāṇa-śakti*, you have to take it out and hold it for some time. Take it in and hold it in the heart for some time and go on practising like this and in the end what will happen? The state of Sadāśiva which is completely appeased, that *svarūpa* will be revealed by practising *prāṇa-śakti*, Energy of breath. So it is *āṇavopāya* moving to *śāktopāya*, because as long as there is *kumbhaka* it is *āṇavopāya*. You have to hold the breath, there is the functioning of the mind. It is not dead there. Therefore it is *āṇavopāya*. And when you reach that appeased state of Sadāśiva, then it is *śāktopāya*. So it is *āṇavopāya* leading to *śāktopāya*.

Śadāśiva is also Bhairava, but Bhairava is that state of Sadāśiva, when you do not return in this body. Sadāśiva is as good as Śiva, but in the embodied state. As long as the body is there, that is the Bhairava state of Sadāśiva. Śiva means that state of Bhairava in his solo state. Solo means just only Śiva.

आ मूलात्किरणाभासां सूक्ष्मात्सूक्ष्मतरात्मिकाम् ।
चिन्तयेत्तां द्विषट्कान्ते शाम्यन्तीं भैरवोदयः ।। २८ ।।

ā mūlāt-kiraṇābhāsāṃ sūkṣmāt sūkṣmatarātmikām |
cintayettāṃ dviṣaṭkānte śāmyantīṃ bhairavodayaḥ || 28

28. Meditate on the Śakti rising from *mūlādhāra* (*cakra*), which is luminous like rays of the sun and which gets subtler and subtler until it dissolves in *dvādaśānta*. Then the state of Bhairava will arise.

This is the state when one concentrates on that *prāṇa-śakti* which rises in the form of *kuṇḍalinī*. From *mūlādhāra cakra to ūrdhva-dvādaśānta*, it is *ūrdhva-dvādaśānta* not *dvādaśānta*. Simple *dvādaśānta* is *bāhya-dvādaśānta* (external). *Ūrdhva-dvādaśānta* is *brahma-randhra* here. *Kuṇḍalinī* rises from *mūlādhāra*, from the rectum to *ūrdhva-dvādaśānta* here, not *bāhya-dvādaśānta*. It does not rise like this, through the way of the breath. *Kuṇḍalinī* rises straight from *mūlādhāra* to *brahmarandhra*, and that *brahma-randhra* is called *ūrdhva-dvādaśānta*.

Tāṃ cintayet; tām prāṇa-śaktim. You must contemplate on that *prāṇa-śakti* which rises from *mūla: mūlādhāra*, from the rectum, in the form of rays. And those rays are most subtle:

sūkṣmāt-sūkṣmatarātmikām

When you contemplate on that *prāṇa-śakti* in this way,

dviṣaṭkānte śāmyantīm

when that *prāṇa-śakti* takes hold of *brahmarandhra* (*dviṣaṭkānte: ūrdhva-dvādaśānta*) and is appeased there, is established in complete tranquillity, the state of Bhairava is revealed. This is the rise of *prāṇa-śakti* in the form of *kuṇḍalinī*.

This is one technique explained in two verses (28-29).

Kathaṃ how?

उद्गच्छन्तीं तडिद्रूपां प्रतिचक्रं क्रमात्क्रमम् ।
ऊर्ध्वं मुष्टित्रयं यावत् तावदन्ते महोदयः ।। २९ ।।

udgacchantīṃ taḍit-rūpāṃ praticakraṃ kramāt-kramam |
ūrdhvaṃ muṣṭitrayaṃ yāvat tāvad-ante mahodayaḥ || 29

29. (Meditate on) the rising Śakti in the form of lightning, as it moves upward from one *cakra* to the other until it reaches *dvādaśānta*. At the end is the great Awakening.

It shoots upwards, *ugdacchantīm*; it happens in the form of shooting. It shoots upwards just like the streak of lightning (*taḍit-rūpām*), and it does not shoot straight from *mūlādhāra* to *brahma-*

randhra. It shoots in a successive way (*praticakram*). This is the formation of *prāṇa-kuṇḍalinī*. For instance it shoots from *mūlādhāra cakra* to the *cakra* of the navel, and from the navel it shoots to the heart, and from the heart to the throat. From the throat it shoots to *bhrūmadhya*, and from *bhrūmadhya* it shoots again to *brahma-randhra:*

prati cakraṃ kramāt-kramaṃ muṣṭitrayam.

Muṣṭitrayam means *dvādaśānta.*[6] All these are shooting in the span of *dvādaśānta*, because from *mūlādhāra* to the navel is a span of twelve-fingered space. There is a twelve-fingered space from *mūlādhāra* to navel, from navel to heart, from heart to throat, from throat to *bhrūmadhya* and from *bhrūmadhya* between the eyebrows to *brahmarandhra* is again a twelve-fingered space. Therefore the span of all these spaces is called *dvādaśānta* and this *dvādaśānta* is called *ūrdhva-dvādaśānta* in the end. *Prāṇa kuṇḍalinī* takes place when there is also a desire for *siddhis*. Otherwise it is *cit kuṇḍalinī*.

In both cases, if practised properly, then it will go to *sahasrāra*.

When it rises from *mūlādhāra cakra* to each and every *cakra* it shoots upwards, then eight great powers are possessed by that *sādhaka yogī*. It rises from *mūlādhāra* to navel, from navel to heart, from heart to throat, from throat to *bhrūmadhya*.

If it goes straight from *mūlādhāra* to *ūrdhva-dvādaśānta*, then there is no power.

It is not in the power of the *sādhaka* to stop at *bhrūmadhya*, unless there is some defect.

It cannot stop by itself. When the *sādhaka* is worried, disturbed or still has attachment to worldly pleasures, it can stop because of some defect in this process. When the process is quite clean and flawless, then he will go straight to *bhrūmadhya* and from *bhrūmadhya* to *sahasrāra*. When *kuṇḍalinī* has risen upto the level of *bhrūmadhya*, the level of consciousness will end in *mantra pramātṛbhāva,* not *mantreśvara-bhāva*. He will not fall. He will never fall. He is always on the path, but he will not gain anything in his life.

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[6] Three fists are equal to the breadth of twelve fingers, hence *dvādaśānta*.

udgacchantīṃ taḍit-rūpāṃ praticakraṃ kramāt-kramam |

Just like a streak of lightning. This is *śāktopāya* leading to *śāmbhavopāya*. It is not *āṇavopāya*.

When you achieve that state of *kuṇḍalinī*, you have to be aware. You make yourself present there, do not ignore your awareness.

ūrdhvaṃ muṣṭitrayaṃ yāvat
tāvad-ante mahodayaḥ.

There in the end is *mahodaya*: the supreme bliss of Lord Śiva shines.

क्रमद्वादशकं सम्यग् द्वादशाक्षरभेदितम् ।।
स्थूलसूक्ष्मपरस्थित्या मुक्त्वा मुक्त्वान्ततः शिवः ।। ३० ।।

krama-dvādaśakaṃ samyagdvādaśākṣara-bheditam |
sthūla-sūkṣma-parasthityā muktvā muktvāntataḥ śivaḥ || 30

30. There are twelve successive centres associated with twelve letters, on which one should concentrate in their gross, subtle and supreme states (respectively). Transcending each centre (successively), in the end Śiva is realized.

Now there is the successive way of complete *āṇavopāya*. There are twelve successive states, *krama-dvādaśakam*, that is twelve-fold *krama*. These twelve successive processes, *kramas*, are explained in the commentary. The points are: *janmāgra, mūla, kanda, nābhi, hṛt, kaṇṭha, tālu, bhrūmadhya, lalāṭa, brahma-randhra,* Śakti and *vyāpinī*. These are the twelve successive points. One rises from *janmāgra* (i.e. *meḍhra-kanda*), one is *meḍhra-kanda* and the other is *kanda*, *meḍhra-kanda* is the opening of the rectum. *Mūla* is higher than that. *Kanda* which is higher than that, is where conception occurs in the womb. And higher than that is the navel, higher than that is the heart, higher than that is the throat, then the palate, then *bhrūmadhya,* then *lalāṭa*, forehead, then *brahma-randhra*. After *brahma-randhra* there is Śakti. Śakti means that force which breaks the *randhra* and penetrates it to move outside in the universal sphere of ether. When

one enters in that universal ether, that is *vyāpinī*. These are the twelve successive *kramas*, and these twelve stages are represented by the twelve vowels.

dvādaśākṣarabheditam .

The twelve vowels are from '*a*' to '*aḥ*' but excluding ṛ, ṝ, ḷ and ḹ. There are only twelve vowels for these twelve states.

Sthūla-sūkṣma-para-sthityā

Practice and process it with gross awareness, medium awareness and supreme awareness. Grossness of awareness is *dhyāna*. Medium or subtle awareness is *spandamānatā*,[7] and supremely subtle awareness [is expressed by] *muktvā-muktvā*. After leaving *dhyāna* of these twelve you go in its movement; after establishing one's consciousness in that movement you leave that movement and establish yourself in the flame of these twelve successive states. Then one becomes one with Śiva. So this is the ascending process. These states must be converted in vowels first, because these states are gross. For instance, there is the rectum. Do not go to the grossness of this state, go to the letter '*a*'. '*A*' has no meaning there, so it will come into that subtleness. When you enter in the twelve subtle movements of these twelve states, you have to put *dhyāna* first, then *spanda-mānatā* and then *jyoti-rūpatā*. It is a kind of *laya-cintana*, the process of *laya* or *layī-bhāva*. to put one in another successively, and in the end, *antataḥ-Śivaḥ*, only Śiva will be revealed. It is the inferior way of *āṇavopāya*, because it is a successive way. You have to see *janmāgra* and recite its *mantra* '*a*', You have to see *mūla* and recite '*ā*' and in the end you will go to '*aḥ*': *visarga* i.e. *vyāpinī*, and then you have to do *dhyāna* of these, then *spanda-mānatā* and then *jyoti-rūpatā*.

Dhyāna means first with breath. When there is breath it is gross, this means the ingoing and outcoming breath. It takes the form of *spanda-mānatā*. You can understand it when you practice it. You cannot understand it without practice.

Spanda-mānatā means vibrating. At that time this *sādhaka* feels his whole body is *vibrating* i.e. throbbing. That is the state of *spanda-*

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[7] Vibration, cp. *Tantrāloka* 3.208-210.

mānatā. When you experience *spanda-mānatā* it is already an automatic process.[8]

The two breaths are moving without any span of space. It is only due to the power of concentration. When there is no power of concentration, then that will go up to the 36th finger space. One-pointedness is developed by and by, and by the power of one-pointedness the breath becomes shorter and shorter, both ingoing and outcoming breath, and in the end it moves only on one point. That is *spanda-mānatā*. And afterwards what happens? *Jyotirūpatā*. Then shines forth that reality of Lord Śiva. *Jyoti* is the fire of realization. After that realization takes place. Realization can take place even without the rise of *kuṇḍalinī*.

तया पूर्याशु मूर्धान्तं भङ्क्त्वा भ्रूक्षेपसेतुना ।
निर्विकल्पं मनः कृत्वा सर्वोर्ध्वे सर्वगोद्गमः ।। ३१ ।।

tayā pūryāśu mūrdhāntaṃ bhaṅktvā bhrūkṣepasetunā |
nirvikalpaṃ manaḥ kṛtvā sarvordhve sarvagodgamaḥ || 31

31. Having filled (the body upto) *mūrdhānta* with the same Energy of Breath and having crossed it like a bridge by contracting the eye-brows and making one's mind free from thoughts, one becomes all-pervading in the highest state.

This is the way of *āṇavopāya* without succession. The former was the way with succession. *Tayā*: by that energy of *prāṇa*, breath, you must fill your body upto Śakti, after having suspended the movement of breath, by *bhrūkṣepasetunā*: only you have to concentrate on the centre of the eyebrows. *Bhrūkṣepa* means *bhrū-*

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[8] Cp. for this process *Tantrāloka* 3.211-215 where Abhinavagupta describes the three stages: the first is *cittaviśrānti*, "resting of the mind", which corresponds to *āṇavopāya*, since the individual is not yet dissolved; the second is *cittasambodha*, "awakening of the mind", corresponding to *śāktopāya*, and the third *cittapralaya*, "dissolution of the mind", in *śāmbhavopāya*.

bhedena, that is, fixing one-pointedness between the two eyebrows. When you fix that one-pointedness between the two eyebrows, while you are moving your breath inside and outside, then what happens? *mūrdhāntam āpūrya*: you fill your whole body upto *brahmarandhra* with this breath, and *bhaṅktvā*: after doing that the movement of *prāṇa-śakti* is suspended for the time being. It is not *kumbhaka*. It is one-pointedness. You have to stop your breath by one-pointedness. You do not have to stop the breath by holding it. If you hold your breath, then it is *kumbhaka*. If your breath is held automatically by one-pointed-ness, it is this practice. Concentration. Not only concentration but one-pointedness. After it is suspended, then you must see that your mind becomes absolutely unminded:

nirvikalpaṃ manaḥ kṛtvā.

When in that supreme state of Lord Śiva (*sarvordhve*), *sarvagodgamaḥ*: means all-pervasiveness shines. He becomes all-pervading in that supreme state. This is the way of *āṇavopāya* because you have to practise with breath. As long as there is breathing exercise it is *āṇavopāya*, it cannot be *śāktopāya*, it cannot be *śāmbhavopāya*.

When there is only concentration on voidness that will always be *śāktopāya*. When there is concentration on breath, it will be *āṇavopāya* and when there is only awareness, not concentration or one-pointedness that is *śāmbhavopāya*.

In the 6th book of *Tantrāloka* Abhinavagupta refers to a different sort of rise of *kuṇḍalinī* by one-pointedness only. You have to keep your mind attentive on the state between the eyebrows. One-pointedness. Do not move even for half a second. That is *bhrūkṣepa-setunā*. It is called *setu*; it stops, it rejects the breath. It does not allow the breath to move onwards. That is why he has called it *setu*.[9] *Bhrūkṣepa* is a *setu*.

शिखिपक्षैश्चित्ररूपैर्मण्डलैः शून्यपञ्चकम् ।
ध्यायतोऽनुत्तरे शून्ये प्रवेशो हृदये भवेत् ।। ३२ ।।

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[9] *Setu* means both, a dam or a bridge.

śikhipakṣaiś-citrarūpair maṇḍalaiḥ śūnyapañcakam |
dhyāyato'nuttare śūnye praveśo hṛdaye bhavet || 32

32. By meditating on the five voids of the senses which are like the various colours of the peacock's feathers, the yogī enters in the Heart of the absolute Void.

Śikhipakṣair means like the wings or the feathers of a peacock, which are filled with various colours — multicoloured. *Citra-rūpair* means with various formations. In the same way *maṇḍalair* means the fivefold organs of the senses. The five organs of the senses are just like the wings or feathers of a peacock. When the fivefold organs are directed to their own objects, think that the object which is perceived by the eye, the ear, the nose or the skin – by touch or tongue; you must know that all these objects are only *śūnya*, void. There is nothing in it. It is only void, all these objects are void, without allowing your consciousness to be affected by these objects. You must concentrate simultaneously on these five and realize that it is only void and nothing else. You have to concentrate forcibly that these objects are nothing. What appears to me is nothing. The sensation of what I hear, see, touch, taste and smell is nothing. It is only *śūnya*. There is no *cittavṛtti* or *pratyāhāra* [10] which means to withdraw. It is not withdrawing. It is drawing out. You have to draw it out. Keep it out and perceive it as nothing.

rathyāṃ gamane tṛṇaparṇādivat bhātamapi abhātamiva |[11]

Like the blades of grass and leaves etc. scattered on the road are not seen even though already seen.

śūnyapañcakam-dhyāyataḥ.

Concentrate on all these just like *śūnya*, fivefold voids, *anuttare śūnye hṛdaye praveśo bhavet.*

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[10] Ref. to *Yogasūtra* of Patañjali: *cittavṛtti* are the mental modifications which have to be suppressed in Yoga (*Yogasūtra 1.1*), *pratyāhāra* is one of the eight *yogāṅgas*, i.e. the withdrawing of the senses from their objects.

[11] Cp. *Parātrīśikā Laghuvṛtti* on verse 2.

Then whát happens? You enter in that Supreme Heart, which is full of void and that Supreme Heart is Lord Śiva.

You enter in that *anuttara*, the Supreme Heart, *śūnya*. It is absolutely pure *śāktopāya*.

ईदृशेन क्रमेणैव यत्र कुत्रापि चिन्तना ।
शून्ये कुड्ये परे पात्रे स्वयं लीना वरप्रदा ।। ३३ ।।

īdṛśena krameṇaiva yatra kutrāpi cintanā |
śūnye kuḍye pare pātre svayaṃ līnā varapradā || 33

33. In the same way, if one concentrates one's awareness on anything, be it an empty space, a wall, or a worthy disciple, this (energy of concentration) will merge by itself and bestow grace.

By adopting this means, *īdṛśena krameṇa; yatra kutrāpi cintanā,* this one-pointed thought, whenever you focus on this one-pointed thought or awareness, you may fix it on voidness, or on some wall, or on the consciousness of your favourite disciple.

svayaṃ līnā varapradā

The Energy of Lord Śiva is revealed there and then. This Energy revealed in that voidness which has been the object of practice is the giver of boons. It is revealed on that wall on which one-pointedness has been focussed. It is revealed in the heart of the disciple and that disciple will also be illuminated at once.

saṅketānādare śabdaniṣṭham,
āmarśanaṃ paṭhi, tadādare tadarthastu
cinteti paricarcyatām [12]

When *saṅketa* (the conventional meaning) is put aside and you concentrate on that *śabda* (word), that is *dhyāna* in part, *tadādare tadarthastu cinteti paricarcyatām:* just maintain that and concentrate on that one-pointedness. That is *cintanā*, which is more subtle than *dhyāna*.

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[12] *Tantrāloka*, 4.103.

śūnye kuḍye pare pātre

You may concentrate this one-pointedness on the voidness of the sky, or *kuḍye:* on some wall, or *pare pātre*, on the heart of a disciple. This *varapradā*: giver of boons, is the Energy of Lord Śiva. *Svayaṃ līnā*: it is revealed. This is pure *śāktopāya* because you have to concentrate on something, it may not be with *mantra* or with breath or with anything. When you have to concentrate on something it will be automatically *śāktopāya*. It cannot be *śāmbhavopāya*.

कपालान्तर्मनो न्यस्य तिष्ठन्मीलितलोचनः ।
क्रमेण मनसो दार्ढ्यात् लक्षयेल्लक्ष्यमुत्तमम् ।। ३४ ।।

kapālāntar-mano nyasya tiṣṭhan-mīlita-locanaḥ |
krameṇa manaso dārḍhyāt lakṣayel-lakṣyam-uttamam ||34

34. By fixing one's mind on the inner space of the skull and sitting motionless with closed eyes, gradually, by the stability of the mind, one attains the supreme goal.

This is what you have to do next in this practice, *tiṣṭhan-mīlita-locanaḥ*: You have to sit in some posture with your eyes closed.

Kapālāntar-mano-nyasya: establish your mind, fix your mind in the skull of your *brahmāṇḍa*. You must keep your mind *kapāla-antar*: in the vacuum of the skull, but you have to see that there is fire shining all around, in your *kapāla*. It is not imagination. There is fire of *cit*, *ūrdhva-kuṇḍalinī*. That is *cit-prakāśa*. In the vacuum of the skull there are flames of fire shining. When you think in this way, *krameṇa*: successively; *manaso dārḍhyāt*; when the mind becomes fully established in this way or process, *lakṣayet:* you observe, *uttamam lakṣyam*: the supreme goal, i.e. the consciousness of Lord Śiva. "Aimed consciousness". What you aim at is the goal, the target. *Lakṣyam* means that supreme object aimed at which is being revealed. This *upāya* is pure *śāktopāya*.

lakṣayet-lakṣyam-uttamam: That Supreme Lord Śiva is revealed.

मध्यनाडी मध्यसंस्था बिससूत्राभरूपया ।
ध्यातान्तर्व्योमया देव्या तया देवः प्रकाशते ।। ३५ ।।

madhyanāḍī madhyasaṃsthā bisa-sūtrābharūpayā |
dhyātāntarvyomayā devyā tayā devaḥ prakāśate || 35

35. The central vein, which is situated in the middle, is subtle like the fibre of a lotus stalk. By meditating on the space within it through that goddess (of the inner space) God is revealed.

Suṣumnā which is *madhya-saṃsthā*, is situated in the central path. One should concentrate on this *madhyanāḍī* as it has the formation of *bisa-sūtra* which means the fiber of a lotus [called *nadroo* in Kashmiri], very tiny, very subtle.

When you cut this *nadroo*-fibre and that fibre is revealed to you, you must feel that the *madhya-nāḍī* is just like that fibre of the lotus. *Bisa-sūtrābha*, and this way, when that *madhya-nāḍī* is *dhyātā*, concentrated, meditated upon, the central vein, the formation of which is very minute, goes from bottom to top in the form of the lotus fibre. You have to concentrate, not with your mind.

antar-vyomayā devyā

Dhyātā sati: the *madhya-nāḍī* keeps you in a state of concentration. It is *madhya-nāḍī* which is realized by *madhya-nāḍī* itself, not by any other agency. There is no agency other than the *madhya-nāḍī*, that central path. Your individual consciousness will not reach there. It is a state of consciousness that is realized by the consciousness of that state. It is not realized by another agency. There is no other agency working there. *Para-pramātṛbhāva*. The Lord is revealed by that *parā-devī*: *tayā devaḥ prakāśate*.

It is only *madhya-nāḍī*, central vein, *suṣumnā*. *Suṣumnā* is so subtle that it cannot exist in the objective field. This is complete *śāmbhavopāya*.

You know that there are three *upāyas*, three means. One is superior, the other is medium and the third is inferior. The inferior

one is called *āṇavopāya*, the medium is called *śāktopāya* and the superior one is called *śāmbhavopāya*. *Śāmbhavopāya* is just to maintain awareness in thoughtlessness. When you maintain awareness in the elementary world, that is *āṇavopāya*. Means such as breathing, *mantra*, recitation of *mantra* and all these are called *āṇavopāya*. When you are in a concentrated mood, while in the organic world, without recitation of *mantra*, without breathing exercise that is *śāktopāya*. When you are maintaining awareness in thoughtlessness, that is *śāmbhavopāya*; it is supreme. You have to see for yourself which way (*dhāraṇā*) is *śāmbhavopāya, āṇavopāya* or *śaktopāya* in this book.

Now there is pure *āṇavopāya* in the following 36th verse:

करुद्धदृगस्त्रेण भ्रूभेदाद् द्वाररोधनात् ।
दृष्टे बिन्दौ क्रमाल्लीने तन्मध्ये परमा स्थितिः ।। ३६ ।।

kararuddha-dṛgastreṇa bhrūbhedād-dvārarodhanāt |
dṛṣṭe bindau kramāl-līne tanmadhye paramā sthitiḥ || 36

36. By closing the openings of the senses by the hands and by piercing the centre between the eyebrows, when the *bindu* (light-point) is perceived and there is a gradual merging, then the supreme state is found in the centre.

kara ruddha dṛgastreṇa

By closing all the openings of the head, I mean, two eyes, two nostrils, two ears and the mouth. You have to close them with your own hands like this: (Swami Ji gave a practical demonstration of closing these openings) but before closing these openings you have to maintain awareness or one-pointedness first. When you have achieved that one-pointedness, then you must close them at once. Because if you close them without maintaining that one-pointedness, you will only get suffocation of breath and you will die. So you have to maintain awareness by continuity of *abhyāsa;* practice, in *āṇavopāya*. How do you maintain awareness? *bhrū-bhedāt*, by

piercing the centre between the eyebrows. Piercing means just contemplating between the two eyebrows. When you contemplate between the two eyebrows, after you close all openings of your head by your hands, *dvāra rodhanāt*: by closing all these openings, you will experience and feel *tāraka-prakāśa* [13] in front of you. This is *bindu-prakāśa* (drop of light) and that *bindu*, that *tāraka-prakāśa* will subside gradually. *Tan-madhye*, in the centre you will find yourself in *paramā-sthitiḥ*, in the supreme state of Lord Śiva; you will enter in *samādhi*. It is not *unmīlana*, it is *nimīlana*.[14] It is not *śāktopāya*. It is pure *āṇavopāya*. The *śāktopāya* state is achieved by this *āṇavopāya*. Closing *dṛk* with the hands means not only the eyes but all openings, by centering, by concentration between the two eyebrows:

dṛṣṭe bindau kramāl-līne.

Successively you will find that *tāraka-prakāśa* is fading away and when it has faded away completely, then you will find yourself situated in the state of Parama Śiva. This is pure *āṇavopāya*.

This *nimīlana samādhi* is experienced just after the *bindu* has disappeared.

धामान्तः क्षोभसंभूतसूक्ष्माग्नितिलकाकृतिम् ।
बिन्दुं शिखान्ते हृदये लयान्ते ध्यायतो लयः ।। ३७ ।।

dhāmāntaḥ kṣobha-saṃbhūta-sūkṣmāgni-tilakākṛtim |
binduṃ śikhānte hṛdaye layānte dhyāyato layaḥ || 37 ||

37. By agitating the eye a subtle flame in the form of a *tilaka* mark appears within. One should meditate on this *bindu* at the top (*ūrdhva dvādaśānta*) and in the heart. When that concentration is complete, there is absorption.

Dhāma means the pupil of the eye by which we see and perceive form. You must agitate it by pressing it with a finger. This is also

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[13] The light which makes one cross over, which leads to release from bondage.

[14] *Nimīlana*: inward-turned *samādhi* with eyes closed; *unmīlana*: outward-turned absorption with open eyes.

āṇavopāya. It cannot be *śāktopāya* because there are so many things to be done, there is *sthāna* [place] and *karaṇa* [organ] and pressure of the eye. *Dhāma* means pupil, *antaḥ*, inside; *kṣobhaḥ saṃbhūta*: you will agitate it by pressing. What do you find?

sūkṣmāgni-tilakākṛtim.

Before your eyes a subtle formation of flame appears. *Bindum*: that one-pointed flame; when you concentrate on that one-pointed flame which has appeared due to the agitation of the pupils of the eyes, *śikhānte hṛdaye dhyāyataḥ*: when you meditate on that *bindu* of the flame in *dvādaśānta* and in the heart, *śikhānte* means *ūrdhva-dvādaśānta*, above the top of the skull; *hṛdaya*: in the heart, between two breaths. You have to meditate on both places, on *dvādaśānta* and in the heart also. *Layānte*, then in the end that concentration is over or that concentration is perfect, *laya*. You are absorbed in Śiva, in the state of Śiva. *Laya* means *samāveśa*.

Now it is *śāktopāya*:

अनाहते पात्रकर्णेऽभग्नशब्दे सरिद्द्रुते ।
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ।। ३८ ।।

anāhate pātra-karṇe 'bhagna-śabde sarid-drute |
śabdabrahmaṇi niṣṇātaḥ paraṃ brahmādhigacchati || 38

38. He attains the supreme Brahman who is deeply merged in the Brahman-that-is-Sound (*śabdabrahman*), which is vibrating within without striking and is perceived by the ear; this sound is uninterrupted like that of a waterfall.

Sound that is un-struck is called *anāhata*, *pātrakarṇe* means that which is heard by your own ears. It does not come from external sources. Or if you cannot meditate on *anāhata* sound, or *abhagna-śabde*, you can meditate on any sound produced without a break, for instance the sound of a waterfall. *Sariddrute*, like the flow of *sarit*: a cascade, which is flowing at great speed, at great velocity. *Śabda-*

brahmaṇi: *śabdabrahman* is that sound which is one with *brahman*, and in that *śabdabrahman*, whoever is *niṣṇātaḥ*, has taken a bath, a dip, he is bound to reach *param-brahman*. This is *śaktopāya* because there is no *mantra*. There is nothing of that sort to be done. No *mantra*, no recitation, no breathing exercise. Just concentrate on that sound or the continuity of that sound of the waterfall, or *anāhata-śabda*. E.g. if you put your fingers on your ear you find *anāhata-dhvani*, if you put your hands like the shape of a cup, you will feel the continuity of that sound. Just contemplate on that sound. This is pure *śāktopāya*.

Now the text will explain another way, another process which is *āṇavopāya* leading to *śāktopāya*. That is the following 39th *śloka*:

प्रणवादिसमुच्चारात् प्लुतान्ते शून्यभावनात् ।
शून्यया परया शक्त्या शून्यतामेति भैरवि ।। ३९

praṇavādi-samuccārāt plutānte śūnya-bhāvanāt |
śūnyayā parayā śaktyā śūnyatām-eti bhairavi || 39

39. O Bhairavī, by uttering the *praṇava* (*mantra*) and by meditating on the void at the end of the protracted sound, one attains the state of the Void by means of the Supreme Energy of the Void.

Bhairavi: oh Pārvatī, *praṇavādi-samuccārāt*: There are three types of *praṇava: vaidika praṇava* is '*oṃ*', *Śiva praṇava* is '*huṃ*', *māyā praṇava* is '*hrīṃ*'.

'*Hrīṃ*' is called *māyā praṇava* from our Śaiva point of view and '*huṃ*' is called Śiva *praṇava*. '*oṃ*' is called Veda *praṇava*. Just recite any of these. You may recite '*oṃ*', you may recite '*huṃ*', or you may recite '*hrīṃ*'.

praṇavādi-samuccārāt

You must recite them in a prolonged way, *plutānte*, you must not recite just simple '*oṃ*', you must end it in *pluta* i.e. *oṃ.m.m*, three *mātrās* long. In the same way you must recite '*hrīṃ*'. Any of

these *mantras* you may recite, and in the end concentrate on the voidness of that sound, i.e. where this sound merges in silence. After the sound is finished you must contemplate there (*śūnya-bhāvanāt*).

parayā śūnyayā śaktyā

And by that supreme awareness of voidness we enter in the transcendental void state of Lord Śiva: *śūnyatāmeti*.

praṇavādi-samuccārāt plutānte śūnya-bhāvanāt |

Only there is a touch of *āṇavopāya* in the beginning, just to start with, but in the body of this process it is all pure *śāktopāya*.

One does not have to meditate on that sound. One has to meditate when the sound is over.

यस्य कस्यापि वर्णस्य पूर्वान्तावनुभावयेत् ।
शून्यया शून्यभूतोऽसौ शून्याकारः पुमान्भवेत् ।। ४० ।।

yasya kasyāpi varṇasya pūrvāntāv-anubhāvayet |
śūnyayā śūnya-bhūto'sau śūnyākāraḥ pumān-bhavet || 40 ||

40. One should meditate on the beginning and end of (the uttering of) any letter (or *mantra*). By becoming void due to the power of the void, one will reach the state of pure Void.

At the beginning of uttering any *mantra, oṃ* or *sauḥ* or any *mantra* whatever is found in our thought, in Śaivism — when you are just about to recite, you are ṇot reciting as yet, you are going to recite, there, at that place, that is *pūrvāntau*. *Pūrvakāle antakāle ca*, at the beginning and at the end you must *anubhāvayet*; contemplate on that nothingness. In the beginning of uttering any *mantra*, what is there? Nothing. There is some force only, there is some energy. That is *icchā-prasara*.

The *mantra* is not to be recited, just think that you will recite it, you hold that energy of reciting the *mantra*; just like when you are going to eat something and I hold your mouth at once, I will not let

you eat this. There you have to concentrate, not while eating or reciting.

And by doing this, ***śūnyayā***, by maintaining awareness on the void, this person who is reciting, who does this process, ***asau***: that person becomes — ***bhavet śūnyākāraḥ***: his ***svarūpa***, his form becomes the embodiment of voidness and that is Lord Śiva. That is the state of Lord Śiva. That is *viśvottīrṇa avasthā* [the transcendental state]. This is ***śāmbhavopāya***. This ***śūnyatā*** is nothingness.

Śūnyayā śaktyā pūrvāntau anubhāvayet; I have already explained that all these processes are based on Śakti. These processes are not based on Śiva, even in ***śāmbhavopāya***. ***Śaivīmukhamihocyate*** [the Energy of Śiva is the entrance to Śiva].

तन्त्र्यादिवाद्यशब्देषु दीर्घेषु क्रमसंस्थितेः ।
अनन्यचेताः प्रत्यन्ते परव्योमवपुर्भवेत् ।। ४१ ।।

tantryādi-vādya-śabdeṣu dīrgheṣu krama-saṃsthiteḥ |
ananya-cetāḥ pratyante para-vyoma-vapur-bhavet || 41

41. If one listens with undivided attention to the sounds of string instruments and others, which are played successively and are prolonged, then one becomes absorbed in the supreme ether of consciousness.

Musical string instruments are called *tantrī*. *Tantryādi*, all string instruments which are *vādya-śabdeṣu*: *vādya* means musical instruments. In these sounds, for instance in the Sitār, you will find separate sounds, but if you go to the depth of hearing, you will see that collectively one sound is proceeding from the instruments. One collective sound. This can be heard by anyone, but especially by those who are maintaining awareness.

And *dīrgheṣu*: those sounds, that collective sound is *dīrgha*: without any successive movement. It is continuous, without break although it is *kramasaṃsthiteḥ*, successively played because the player puts his fingers successively on those strings. And on that sound

ananyacetaḥ: the one who is one-pointed, who is concentrating on that collective sound, in the end,

para-vyoma-vapur-bhavet

he becomes one with the supreme ether of consciousness, *cidākāśa*.

This is *śāktopāya* touching *śāmbhavopāya*. This would have been pure *śāmbhavopāya* but there is some touch of *śāktopāya* in the beginning. There is concentration first on those differentiated sounds because one has to perceive the collective sound from those differentiated sounds. Collective sound is to be sought. As long as one is seeking that collective sound in those differentiated sounds, that is *śāktopāya*. When he has found that collective sound he is in *śāmbhavopāya*. It is *nimīlana*, *śāmbhavopāya* is all *nimīlana*. Afterwards *krama-mudrā* will take place and then he will enter in *unmīlana-samādhi*.

This is pure *śāmbhavopāya*.

Now next will be *āṇavopāya* rising to *śāmbhavopāya*;

पिण्डमन्त्रस्य सर्वस्य स्थूलवर्णक्रमेण तु ।
अर्धेन्दुबिन्दुनादान्तः शून्योच्चाराद्भवेच्छिवः ।। ४२ ।।

piṇḍa-mantrasya sarvasya sthūla-varṇa-krameṇa tu |
ardhendu-bindu-nādāntaḥ śūnyocchārād-bhavet śivaḥ || 42

42. By uttering all the *piṇḍamantras* in the order of gross letters, ending in *ardhacandra, bindu* and *nāda*, (finally) by the vibration of the void one becomes Śiva.

This process is *āṇavopāya* rising to *śāmbhavopāya*. *Piṇḍa-mantras* are those where all these letters are put together: *h, s, r, kṣ, m, l, v, y, ṇuṃ; r, kṣ, kliṃ, sauḥ* etc. All these letters are *piṇḍa-mantras*.

piṇḍa-mantrasya sarvasya sthūla-varṇa-krameṇa

First utter them in their gross state. Then carry that grossness to its subtle state and then to the subtlest. For instance, take first the

utterence '*oṃ-kāra*', when you utter *oṃ*, this is actually *piṇḍa-mantra*, although it is not *piṇḍa-mantra*, *Oṃ* is not *piṇḍa-mantra* because it has vowels also along with consonants. *Piṇḍa-mantra* are *mantras* without vowels. *h, r, kṣ, m* etc., these are *piṇḍa-mantra*. *Oṃ* is not a *piṇḍa-mantra* but here Śaivism has recognized this as *piṇḍa-mantra*.

Sauḥ is *piṇḍa-mantra*, '*s*', '*au*' and '*ḥ*' is *visarga*, '*S*' is without '*a*'. When you recite *oṃ* this is *sthūlavarṇa-krama*, *a, u,* and *m*. This is the recitation of *oṃkāra* in its grossness. Then:

ardhendu-bindu-nādāntaḥ

Instead of *ardhendu-bindu-nādāntaḥ* you can also correct the reading as *bindvardhacandra-nādāntaḥ*. This is also an alternative reading. When you recite *oṃ-kāra*, you recite it in its grossness and that grossness ends in *makāra*, '*a*', '*u*' and '*m*'. That grossness is over. Then comes its subtleness, *bindu-ardhacandra*. *Bindu* and *ardha-candra* are its subtleness. This is the subtle formation of the *mantra*. Then up to *nādānta; nādānta* means *nāda, śakti, vyāpinī, samanā* and *unmanā* too. That is in its most subtle formation. *Akāra, ukāra, makāra* are the gross formations of *oṃ-kāra*. *Bindu, ardhacandra* is the subtle formation of *oṃ-kāra*. *Nirodhinī, nāda, nādānta, śakti, vyāpinī, samanā*, and *unmanā* are the subtlest formation of *oṃ-kāra*: Then you recite *oṃ-kāra* and while reciting *oṃ-kāra* you enter in the *unmanā* state. The *unmanā* state is that state of *oṃkāra* where the functioning of the mind has stopped altogether. That is *unmanā*, when recitation of *oṃ-kāra* has reached the topmost point.

It is that subtle, unstruck sound just as when you listen to music.

First one has to recite *oṃ-kāra* and after recitation of *oṃ-kāra* one has to rise more and more to the subtle formation and from that subtle formation one has to rise to its most subtle formation. It is a gradual process. That is *sthūla-varṇa-krameṇa* which shows you that it is a successive process.

This is *āṇavopāya* rising to *śāmbhavopāya*, the subtlest process. After that point of *sthūla-krama*, it is *śāmbhavopāya*.

By attaining awareness it is spontaneous afterwards. After *bindu* and *ardhacandra* you reach the third state, then it will be pure *śāmbhavopāya*.

Śūnyoccārāt: by utterance of voidness, or by the trance of voidness one experiences this and enjoys it. Voidness is to be felt, that feeling of voidness leads to utter voidness. You can utter words, letters, but you cannot utter voidness. You have to feel voidness. That is *śūnyoccārāt*. to 'utter' *śūnya*. So *uccāra* is here feeling, not uttering. *Bhavet-Śivaḥ*, he becomes one with Śiva.

Śūnyoccārāt, by the utterance of *unmanā*, by the feeling of *unmanā*, *bhavet-śivaḥ*: you enter in the state of Śiva. You become one with Lord Śiva, and when you become one with Lord Śiva, that is the real *uccāra*. That is the real *uccāra* found in *Parātrīśikā*.[15]

Uccāra is held by feeling that *śūnya*, voidness. It is felt in your internal *ṛtambharā-prajñā*. It is a feeling of *prajñā*, it is not a feeling of senses. *Ṛtambharā tatra prajñā* is not a term of Śaivism, it is the word of Patāñjali.[16] *Ṛtambharā* he says in his *Yoga-darśana*, that *prajñā* is full of truth. *Ṛtambharā*: filled with *satyam*.

Now next comes *āṇavopāya* leading to *śāmbhavopāya*. This is another process.

निजदेहे सर्वदिक्कं युगपद् भावयेद्वियत् ।
निर्विकल्पमनास्तस्य वियत्सर्वं प्रवर्तते ।। ४३ ।।

nija-dehe sarva-dikkaṃ yugapad-bhāvayed-viyat |
nirvikalpa-manās-tasya, viyat sarvaṃ pravartate || 43

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[15] Cp. *Parātrīśikā*, verse 11: *hṛdayaṃ devadevasya sadyo yogavimuktidam asyoccāre kṛte samyag mantramudrāgaṇo mahān*. In the translation of Jaideva Singh (p. 203): "This is the (very) heart of the God of gods, and bestows immediately (both) yoga and liberation. When this mantra (i.e. *sauḥ*) is perfectly well recited, the grand multitude of mantras and mudrās immediately appears before him." For the technical meaning of *uccāra*, see Glossary.

[16] *Yoga Sūtra* I. 48. In the translation of J.H. Woods: "In this [calm] the insight is truth-bearing."

43. One should meditate on the void in one's own body on all sides simultaneously. When the mind has become free from thoughts, one experiences everything as the Void.

Just sit in some posture, close your eyes, and feel that on your right, left, front, and back, there is nothing. Just imagine that around your body there is nothing. It is all voidness.

nija-deha-sarva-dikkam.

All around, *yugapad*: simultaneously; *bhāvayet*; you must concentrate on voidness. How should you concentrate on that voidness? *Ṇirvikalpamāna*, by remaining free of all thoughts, devoid of all impressions in your mind. Do not let any thought come in your mind, and see that on all sides of your body there is only vacuum, nothing. It is *āṇavopāya* in the beginning. You have to feel that you have got a body and afterwards you have to feel that you have got sides of your body — right, left, front, back, bottom and top. So it is *āṇavopāya*, up to that point. Afterwards, *nirvikalpamāna*, by contemplating on that voidness, that voidness is dissolved, or that voidness dissolves all grossness, everywhere, all around. The body is finished, the sides are finished, only voidness remains.

viyat sarvaṃ-pravartate

Everything is vacuum, only vacuum, and whatever is vacuum that is Lord Śiva. Nothingness is Lord Śiva, because Lord Śiva is not this thing, not that thing. What is Lord Śiva? Nothing is something which is not thinkable, expressable. It cannot be felt. It cannot be imagined. It cannot be known. It cannot be thought. That is 'nothing'. It is *śūnyātiśūnya*. This is *nimīlana samādhi*. All these practices are leading to *nimīlana samādhi*, not *unmīlana samādhi*. *Unmīlana samādhi* will take place afterwards, after it is completed.

Another process:

पृष्ठशून्यं मूलशून्यं युगपद् भावयेच्च यः ।
शरीरनिरपेक्षिण्या शक्त्या शून्यमना भवेत् ।। ४४ ।।

pṛṣṭha-śūnyaṃ mūlaśūnyaṃ yugapad-bhāvayec-ca yaḥ |
śarīra-nirapekṣiṇyā śaktyā śūnyamanā bhavet || 44

44. Meditating simultaneously on the void above and the void at the base; by the power of the energy which does not depend on the body, one's mind attains the state of Void.

This is *śāmbhavopāya* with slight touches of *āṇavopāya.*

Now you have to imagine first that above you there is voidness; below you there is voidness — below your body. And afterwards just try to find your body. But when you try to find the existence of your body, there is no body. The body is missing. When the body is missing, this *dhāraṇā*, this process, will be completed. You must feel that your body is missing. Afterwards. This is just the intensity of maintaining awareness on voidness. When your maintain awareness on voidness intensely, above and below your body, your body will be missing. Just try for half an hour and you will see your body is missing. Because when there is no support for your body, there is vacuum, where will your body remain? And above there is vacuum, there is voidness. Your body must be missing, if it is not missing then this process is not complete. So this is *śāmbhavopāya*. This has touches of *āṇavopāya.* You have to concentrate on that voidness, the two voids, top and bottom, simultaneously.

yugapad-bhāvayec-ca yaḥ, śarīra-nirapekṣiṇyā śaktyā;

By that energy which is forcing your body to disappear.

śarīra-nirapekṣiṇyā śaktyā.

You enter in that voidness of Lord Śiva.

पृष्ठशून्यं मूलशून्यं हृच्छून्यं भावयेत्स्थिरम् ।
युगपन्निर्विकल्पत्वान्निर्विकल्पोदयस्ततः ।। ४५ ।।

pṛṣṭha-śūnyaṃ mūla-śūnyaṃ hṛc-chūnyaṃ bhāvayet-sthiram |
yugapan-nirvikalpatvān-nirvikalpodayas-tataḥ || 45

45. If one mediates firmly on the void above, the void below and the void in the heart, thus being free from all thoughts, then there arises simultaneously the thought-free state.

With firmness one should simultaneously (*yugapat*) imagine that on the upper side of the body where subjective consciousness prevails it is void, and on the lower side of the body where the objective field exists imagine there is also voidness (*mūlaśūnyam*). And in the midst of your heart, where the cognitive state is existing, you must imagine that it is all void. Cognitive state, in the heart, there is nothing. This you should imagine simultaneously, all round in your body, then the state of thoughtlessness is revealed : *nirvikalpodayas-tataḥ*.

This is *śāktopāya*.

Next:

तनूदेशे शून्यतैव क्षणमात्रं विभावयेत् ।
निर्विकल्पं निर्विकल्पो निर्विकल्पस्वरूपभाक् ।। ४६ ।।

tanū-deśe śūnyataiva kṣaṇamātraṃ vibhāvayet |
nirvikalpaṃ nirvikalpo nirvikalpa-svarūpa-bhāk || 46

46. If one contemplates in a thoughtfree way on any point in the body as mere void even for a moment, then, being free from thoughts one attains the nature of the Thought-free (Śiva)

Tanū-deśe; at the place where your body is seated; just imagine that your seat is nowhere;

kṣaṇamātraṃ vibhāvayet

You have to imagine your body is seated nowhere. Within your thoughtless state, you have to imagine that although you are seated, you are sitting nowhere, and discard all the thoughts in your mind. The state of thoughtlessness arises. *Niralambana*, you become

supportless, then the state of *samādhi* is obtained. This is *śāktopāya* leading to *śāmbhavopāya*.

सर्वं देहगतं द्रव्यं वियद्व्याप्तं मृगेक्षणे ।
विभावयेत्ततस्तस्य भावना सा स्थिरा भवेत् ।। ४७ ।।

sarvaṃ dehagataṃ dravyaṃ viyad-vyāptam mṛgekṣane |
vibhāvayet-tatas-tasya bhāvanā sā sthirā bhavet || 47

47. O gazelle-eyed Goddess, if one contemplates on all the elements constituting the body as pervaded by void, then one's contemplation (of the Void) will become firm.

This is also *śāktopāya*. Just imagine that *dravyam*, the material; *dehagatam*: which exists in the centre of your body — the flesh, bones and marrow — there is nothing inside.

tatas-tasya-bhāvanā sā,
sā bhāvanā sthirā bhavet.

Then that state of awareness of the void becomes established, *sthirā bhavet;* becomes firm. Thus he enters in the *nirvikalpa* state of *samādhi*. This is pure *śāktopāya*.

Next:

देहान्तरे त्वग्विभागं भित्तिभूतं विचिन्तयेत् ।
न किञ्चिदन्तरे तस्य ध्यायन्नध्येयभाग्भवेत् ।। ४८ ।।

dehāntare tvag-vibhāgaṃ bhitti-bhūtaṃ vicintayet |
na kiñcid-antare tasya dhyāyann adhyeyabhāg bhavet || 48

48. One should meditate on the body as only enclosed by the skin with nothing inside. Meditating in this way, one attains the One who cannot be meditated upon (i.e. Śiva).

Or consider this way. This is the description of one *dhāraṇā* only in both verses, 47 and 48. It is only one technique of the same process.

dehāntare tvag-vibhāgam,
bhitti-bhūtaṃ vicintayet.

You have to imagine that your body is enclosed, supported by your skin.

na kiñcid-antare tasya:

and inside there is nothing; it is hollow. You try to concentrate that all this flesh, bones, and marrow are nothing but void.

Or concentrate on your body in which nothing exists. There are only outside walls of skin to make the exterior covering of your body and inside there is nothing. The one who is concentrating in this way perceives Lord Śiva.

adheya-bhāk bhavet

Adhyeya means the one who is the knower and is never known. He perceives Lord Śiva. This is *śāktopāya* leading to *śāmbhavopāya*.

हृद्याकाशे निलीनाक्षः पद्मसम्पुटमध्यगः ।
अनन्यचेताः सुभगे परं सौभाग्यमाप्नुयात् ।। ४९ ।।

hṛdyākāśe nilīnākṣaḥ padma-sampuṭa-madhyagaḥ |
ananya-cetāḥ subhage paraṃ saubhāgyam-āpnuyāt || 49

49. If one merges one's senses in the space of the heart, i.e. at the centre between the two halves of the heart-lotus with an undistracted mind, then, O Blessed One, one attains supreme blessedness.

Subhage: Oh Pārvatī!

hṛdyākāśe nilīnākṣaḥ

The one whose thought is centred on the ether of the heart; in the voidness of the heart which is situated between two lotuses therein, above and below. One lotus is facing upwards and the other lotus is

facing downwards. In between there is the ether of the heart; the word *ākāśa* does not only mean sky. *Nilīnākṣaḥ*: whose attention is focused without the intrusion of any thoughts: *ananyacetaḥ*. When he attains perfect one-pointedness in this process, he attain the glory of entering in the Kingdom of God-consciousness.

paraṃ saubhāgyam-āpnuyāt

This is *śāktopāya*.

सर्वतः स्वशरीरस्य द्वादशान्ते मनोलयात् ।
दृढबुद्धेर्दृढीभूतं तत्त्वलक्ष्यं प्रवर्तते ।।५० ।।

sarvataḥ sva-śarīrasya dvādaśānte manolayāt |
dṛḍha-buddher-dṛḍhībhūtam tattva-lakṣyaṃ pravartate || 50

50. If one's mind is absorbed at the *dvādaśānta*, (or by meditating that) the body is void in all parts with firm intellect, then the firmly established Reality is revealed.

All round in your body just imagine that all these pores, these connecting points, are nothing, there is only vacuum. Imagine the vacuum that is perceived by you in-between the two eyebrows, that voidness is found in each and every pore of your body. You have to imagine that for a while and let your mind melt in that one-pointedness between the two eyebrows. That state between the two eyebrows must be found in each and every pore of your body, all round, with firm intellect. Then revelation of the Self takes place.

tattva-lakṣyaṃ pravartate.

This is pure *śāktopāya*.

Or in each and every action focus your mind in *dvādaśanta*.

यथा तथा यत्र तत्र द्वादशान्ते मनः क्षिपेत् ।
प्रतिक्षणं क्षीणवृत्तेर्वैलक्षण्यं दिनैर्भवेत् ।।५१ ।।

yathā tathā yatra tatra dvādaśānte manaḥ kṣipet |
pratikṣaṇaṃ kṣīṇa-vṛtter vailakṣaṇyam dinair-bhavet || 51

51. If one fixes one's mind on *dvādaśānta* every moment, in any way and wherever one is, then the fluctuations (of the mind) will dissolve and within days one will experience an extraordinary state.

When you are walking or talking or doing some household work or doing any other trivial act, just concentrate your mind on *dvādaśānta*. Your mind must hold the state of *dvādaśānta* in each and every act of your daily routine of life. But this must be held in continuity: *pratikṣaṇam*. Then one is born anew — in days, not in months,

vailakṣaṇyam dinair-bhavet

Some days will pass and he will be born anew, he will become all around new. This is *āṇavopāya* moving towards *śāmbhavopāya*.

Some days will pass and he will be born anew, he will become all around new. This is *āṇavopāya* moving towards *śāmbhavopāya*.

There is another reading of the last line of this verse:

vailakṣaṇyam kṣaṇair bhavet.

In some moments he will become new; just in some moments, say just 15 minutes and household work will continue.

कालग्निना कालपदादुत्थितेन स्वकं पुरम् ।
प्लुष्टं विचिन्तयेदन्ते शान्ताभासस्तदा भवेत् ।। ५२ ।।

kālāgninā kālapadād utthitena svakaṃ puram |
pluṣṭaṃ vicintayed-ante śāntābhāsas-tadā bhavet || 52

52. One should meditate on one's own fortress (the body) as if it were consumed by the Fire of Time, rising from the foot. At the end (of this meditation) the peaceful state will appear.

This *dhāraṇā* is *śāktopāya* leading to *śāmbhavopāya*.

The commentator has explained this as pure *āṇavopāya* but from my point of view it is not *āṇavopāya*. It is *śāktopāya* moving towards *śāmbhavopāya*. *Kālapadāt* means from the big toe of your right foot.

Just imagine that *kālāgni*, fire of God consciousness has risen from that point. You have to imagine that your whole body has been put to ashes, is burnt. *Svakaṃ puram*: your body, *pluṣṭaṃ vicintayet*: you have to imagine that it is burnt to ashes. *Ante*, in the end,

śāntābhāsas tadā bhavet,

the peaceful state of Lord Śiva is attained.

एवमेव जगत्सर्वं दग्धं ध्यात्वा विकल्पतः ।
अनन्यचेतसः पुंसः पुंभावः परमो भवेत् ।।५३ ।।

evam-eva jagat sarvaṃ dagdhaṃ dhyātvā vikalpataḥ |
ananya-cetasaḥ puṃsaḥ puṃ-bhāvaḥ paramo bhavet || 53

53. **Meditating in this way by imagining that the entire world has been burnt, a person whose mind is undisturbed will attain the highest human condition.**

In the same way just imagine, *vikalpataḥ*: it is a *dhāraṇā* based on imagination; that this whole universe is burnt to ashes, and this imagination should occur in one-pointedness.

ananya-cetasaḥ-puṃsaḥ

This imagination must be in chain formation. It should not stop, it should not be fragmented.

Just meditate and see that the whole universe is burnt to ashes, then supreme God consciousness is revealed. *Parama* means supreme, *puṃbhāvaḥ*: God consciousness, *bhavet*: takes place. You have to imagine, and that imagination will at some time come true just as you say, let this dream come true. This imagination will not remain imagination only. It will come true.

स्वदेहे जगतो वाऽपि सूक्ष्मसूक्ष्मतराणि च ।
तत्त्वानि यानि निलयं ध्यात्वान्ते व्यज्यते परा ।।५४ ।।

svadehe jagato vā'pi sūkṣma-sūkṣmatarāṇi ca |
tattvāni yāni nilayaṃ dhyātvānte vyajyate parā || 54

54. If one meditates on the subtlest elements in one's own body or of the world as if they are merging one after another, then in the end the Supreme (Goddess) is revealed.

This is also *śāktopāya*. When it is concerned with the body, then it must be *śāktopāya*. It cannot be *śāmbhavopāya*.

svadehe jagato vāpi
sūkṣma-sūkṣmatarāṇi ca |

Tattvāni yāni... In your own body or in this whole universe, just make all these elements enter in their subtle formation in a successive way. Successively make your body enter in its subtle formation of dreaming state, and take that dreaming state of your own body in its subtler formation of dreamless state, *suṣupti*, and carry that dreamless state of *suṣupti* of your body in that supreme consciousness of *turīya*, and take that state of *turiya* in *turiyātīta* and so on. Or take this gross universe: just imagine that this gross universe is existing in your consciousness, your individual consciousness; carry that individual consciousness in your 'I'-consciousness and carry that 'I'-consciousness to universal 'I'-consciousness. *Nilayaṃ dhyātvā*. *Nilayam:* this is the method of the process. This is melting one after another. *Ante*: in the end supreme God consciousness appears. *Vyajyate* means appears, *parā*: supreme God consciousness, *ante*: in the end. This is *śāktopāya*

Now next is *āṇavopāya* leading to *śāmbhavopāya*.

पीनां च दुर्बलां शक्तिं ध्यात्वा द्वादशगोचरे ।
प्रविश्य हृदये ध्यायन् स्वप्न-स्वातन्त्र्यमाप्नुयात् ।।५५ ।।

pīnāṃ ca durbalāṃ śaktiṃ dhyātvā dvādaśa-gocare |
praviśya hṛdaye dhyāyan svapna-svātantryam āpnuyāt || 55

55. If the energy of breath is meditated upon as gross and feeble at *dvādaśānta*, and entering the heart (at the time of sleeping), then one will attain mastery over one's dreams.

There are two alternative readings: *suptaḥ svāntaryam āpnuyāt* and *muktaḥ*, but, in fact *muktaḥ* and *suptaḥ* are both incorrect readings. In place of *muktaḥ svātantryam āpnuyāt* put *svapna-svātantryam-āpnuyāt*. This is the real reading revealed by Lord Śiva in Vijñāna-Bhairava. This is the kingdom in the dreaming state. How can one attain the kingdom in the dreaming state?

Śaktim: energy of breath. Let your energy of breath be situated in *dvādaśānta* and unite it with *svātantryam*. The energy of breath should be focused in *dvādaśānta*. *Dvādaśānta* prevails in three places. Either in the heart or in the throat or between the two eyebrows. One out of these three. Put your concentration of breath on any of these, either between the two eyebrows, or the throat pit or the heart. These are three states of *dvādaśa-gocara*. Let the energy of your breath be focused in this *dvādaśa-gocara*. The energy of breath should function *pīnāṃ ca durbalām*, *Pīnāṃ ca* : with sound. *Durbalām*; lengthy. It must be with sound and it must be lengthy. Your breath must produce sound. And it must be long. You must be sitting in some posture, some *āsana* first and then lie straight flat; go on doing this practice and this energy of breath should function in such a way that it produces sound and it is lengthened more and more so that your consciousness is held permanently.

Go on following this process for a while and when you find that giddiness occurs and you want to rest, continue this practice and lie flat. But the giddiness or drowsiness has to come, it will come. It must be developed in this posture first for some time, without leaning and when you feeling giddiness, then begin with this practice. But you must not stop this practice while lying down. Then what will happen? *Ananyacetasaḥ*, by doing this without any other thought, with one-pointedness, just concentrating. *Dhyāyan hṛdaye praviśya* when he is situated in *hṛdaya*, in the real heart, either in the throatpit or between the two eyebrows or in the heart. All these three places are called heart; and in that heart: *dhyāyan*. The one who practises this in continuity and *praviśya*: while entering in the dreaming state,

svapna-svātantryam āpnuyāt:

he attains the power in the dreaming state also (*svapna*). That is to say, as soon as he enters in that dreaming state, he knows that he has entered the dreaming state. He is not unconscious of that and when he enters in the dreaming state, it is for him to decide what dream he will see. If he wants to see Lord Śiva in his dream, Lord Śiva will appear before him. If he wants to see worldly things, he will dream of that. Whatever he wants to dream, he will dream. He becomes the holder of the power in the dreaming state also; not only in wakefulness.

Because he enters in *turīya* and finds the dreaming state in *turīya* and is conscious of that state, he can dream whatever he likes.

There will be sound in the dreaming state also, you will continue because you have practised. You will see, you try for two hours, you sit in one posture doing this practise and then lie down and you will do the same practice unconsciously in the dreaming state also. Although you will not enter in that *svapna-svātantrya* in the beginning, but you will be practising in the dreaming state also. While dreaming you will see that you are practising, and you are breathing deeply.

Next is *āṇavopāya* leading to *śāmbhavopāya*:

भुवनाध्वादिरूपेण चिन्तयेत्क्रमशोऽखिलम् ।
स्थूलसूक्ष्मपरस्थित्या यावदन्ते मनोलयः ।।५६ ।।

bhuvanādhvādi-rūpeṇa cintayet kramaśo 'khilam |
sthūla-sūkṣma-para-sthityā yāvadante manolayaḥ || 56

56. One should meditate successively on the entire universe in the form of the stages (*adhvan*) of *bhuvana* (world) and others, in their gross, subtle and supreme condition and in the end the mind will dissolve.

In some cases this *dhāraṇā* is considered as *śāktopāya* leading towards *śāmbhavopāya*. The gross formation of the world is *bhuvanādhva*. The subtle formation of the world is *tattvādhva,* and the subtlest formation of the world is *kalādhva*. Just take the gross

formation through imagination. Take the gross formation of the objective world in its subtle formation, and take that subtle formation of the objective world in its most subtle formation.

sthūla-sūkṣma-para-sthityā

By making the journey successively, from gross to subtle and from subtle to subtlest, and in the end he transcends the level of the mind. *Ante*, in the end; *manolayaḥ*, transcends the mind. He becomes unminded. That is *samādhi*.

अस्य सर्वस्य विश्वस्य पर्यन्तेषु समन्ततः ।
अध्वप्रक्रियया तत्त्वं शैवं ध्यात्वा महोदयः ॥५७ ॥

asya sarvasya viśvasya paryanteṣu samantataḥ |
adhva-prakriyayā tattvaṃ śaivaṃ dhyātvā mahodayaḥ || 57

57. While perceiving the Reality of Śiva in this whole universe upto the ultimate limit by the method of the 'stages' (*adhvan*), one will experience the great awakening.

This is another way of supreme *dhāraṇā*. You just have to put some addition to it. Just sit or stand outside in your garden. While standing see this whole universe. Imagine that around you this whole universe exists and there you see *adhva-prakriyā*.[17] How great is this universe! How wide and vast is this universe! What is there below, and what is there above ? Just imagine these 118 worlds around you; above you, below you, below your body. You have to imagine that this whole universe is my own God-consciousness. Just imagine, I am pervading each and every part of this universe consisting of 118 worlds. This is *adhva-prakriyā*. This is a technical term. *Adhva-prakriyā* means journey of *adhvan*: the universal path.

This is supreme *śāktopāya*. Just imagine the vastness of the universe and think that this whole is only the kingdom of God-consciousness, the kingdom of my consciousness, self-consciousness,

[17] *Adhva-prakriyā*: according to Tantrāloka 8th *āhnika* (*deśādhvan*).

'I'-consciousness, and then: *mahodayaḥ*. *Mahodayaḥ* means God-consciousnes is revealed at the end. This is *adhva-prakriyā*. At many a place you have read: *na prakriyā param jñānaṃ*:[18] there is no supreme knowledge other than *prakriyā* knowledge. This is *prakriyā* knowledge. *Prakriyā* knowledge means the knowledge that the whole universe is my own self. It is just expansion of myself. It is the state of *ahaṃ sarvam*. This is pure *śāktopāya*.

विश्वमेतन्महादेवि शून्यभूतं विचिन्तयेत् ।
तत्रैव च मनो लीनं ततस्तल्लयभाजनम् ।।५८ ।।

viśvam-etan-mahādevi śūnya-bhūtaṃ vicintayet |
tatraiva ca mano līnaṃ tatas tallaya-bhājanam || 58

58. O great Goddess! If one imagines this whole universe as being void, one's mind gets dissolved in it and one becomes worthy of merging in that (supreme Void).

Oh Pārvatī, just imagine that this universe has no substance and is only a vacuum.

viśvam-etan-mahādevi śūnya-bhūtaṃ vicintayet |

It is only vacuum — there is nothing. If you perceive, this is a key, but in reality this is not a key. This is nothing, this is only vacuum. In that vacuum establish your mind firmly.

tatraiva ca mano līnaḥ:

Let your mind merge in that vacuum. In that great and vast vacuum. *Tataḥ*: then you are fit for entering in that supreme Vacuum. When you establish your mind in that void or make your mind merge in that vacuum, then you become worthy of entering in that supreme Void of God-consciousness. This is *śāmbhavopāya* with some slight traces of *śaktopāya*.

घटादिभाजने दृष्टिं भित्तीस्त्यक्त्वा विनिक्षिपेत् ।
तल्लयं तत्क्षणाद्गत्वा तल्लयात्तन्मयो भवेत् ।।५९ ।।

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[18] Cf. *Svacchanda Tantra* 11.199.

ghaṭādi-bhājane dṛṣṭiṃ bhittīstyaktvā vinikṣipet |
tal-layaṃ tat-kṣaṇād gatvā tal-layāt tanmayo bhavet || 59

59. One should cast one's eyes in the empty space of a jar or any other vessel, leaving aside the enclosing walls (containing the space). Then one merges instantaneously in that (empty space), and by virtue of this merging one becomes united with that (great Void).

Just keep a pot before you, some pot, jug, tumbler or anything. Focus your sight on it, for a while with one-pointedness and imagine that it is only a pot without the substance of the outside, that wicker or mud or that copper or glass is nothing. It is only a pot, and outside there is nothing to give it shape.

bhittis tyaktvā

Just look at that pot, imagine it is only vaccum. There is nothing. There is no covering of clay or mud. Only shape without substance. This is *śāmbhavopāya*.

ghaṭādi bhājane dṛṣṭim

Or just imagine someone sitting before you, just imagine that this is his form but there is no substance of the body. It is only vacuum.

ghaṭādi bhājane dṛṣṭim

You must discard all these walls. *Bhittīs-tyaktvā*: *bhittīs* means enclosures of a particular shape and its characteristics.

tal-layaṃ tat-kṣaṇād-gatvā tal-layāt tanmayo bhavet |

At that very moment when you enter in the vacuum of that pot, you enter in the void of God-consciousness, just there and then. This is *śāmbhavopāya*.

You have to see nothing. You have your eyes open but you see nothing, only just go on seeing. What is seen? Only vacuum. There is nothing.

This is the creation of the thought of God-consciousness, without putting 'I' there because as soon as you put 'I', the body will make it limited. Your body will make your 'I' limited. Think it is only God-

consciousness of I. 'I' God-consciousness. It is not 'I' in my consciousnesss, it is God-consciousness. That 'I' is in God-consciousness. That is universal.

Next:

निर्वृक्षगिरिभित्त्यादि देशे दृष्टिं विनिक्षिपेत् ।
विलीने मानसे भावे वृत्तिक्षीणः प्रजायते ।। ६० ।।

nirvṛkṣa-giri-bhittyādi deśe dṛṣṭiṃ vinikṣipet |
vilīne mānase bhāve vṛttikṣīṇaḥ prajāyate || 60

60. One should cast one's gaze on an open (stretch of) land devoid of trees, mountains, walls etc. When the state of the mind is fixed there, then the fluctuating thoughts dissolve (by themselves).

Just go out in some field where there are no trees, no mountains or anything. No houses, no roads, no shape, no waterfalls, nothing. Only bareness around, just like the desert.

nirvṛkṣa-giri-bhittyādi-deśe

Where there are no trees, no mountians, no walls. At that place come and sit or stand and, *dṛṣṭim vinikṣipet*: look with eyes wide open on that field, on that desert. See there is nothing, there is only void.

vilīne mānase bhāve

When you fix your sight on the land without trees, without mountains etc., then thoughts end in thoughtlessness.

mānase bhāve vilīne

When thoughtfulness on that state is established, then *vṛtti-kṣīṇaḥ prajāyate* thoughtlessness arises. For instance, *āsane vilīno 'ham*; this means, I am seated on my own *āsana*. That is establishment.

उभयोर्भावयोर्ज्ञाने ध्यात्वा मध्यं समाश्रयेत् ।
युगपच्च द्वयं त्यक्त्वा मध्ये तत्त्वं प्रकाशते ।। ६१ ।।

ubhayor-bhāvayor-jñāne dhyātvā madhyaṃ samāśrayet |
yugapac-ca dvayaṃ tyaktvā madhye tattvaṃ prakāśate ||61

61. Meditating on the knowledge of two things or states one should rest in the middle. By abandoning both simultaneously, the Reality shines forth in the centre.

Just take any two pots or two things; meditate on any two objects, for instance, this case of spectacles and this paper. Concentrate on these two objects and reside and rest in-between these two objects. When you perceive this object and after perceiving this object, you perceive this paper. When you perceive this object and this act is over and perceiving of this paper has not yet begun; that is *madhyam;* that is the in-between. Fix your consciousness there, on *madhya*; the *madhyama* state, put your consciousness there. *Madhyaṃ dhyātvā*, concentrate on that centre. While concentrating on that centre, be established in that centre. When you are established in that centre; simultaneoulsy leave the impression of these two objects altogether. While making yourself established in that centre, the reality of God-consciousness will be revealed. While entering in the centre of these objects; you have to take support every now and then of these two objects. For instance, that centering will vanish, while you concentrate on that centre. The centre will disappear and you have to take the support of these objects again and again. See this and see that and see what is in-between, and when that centre is established, well, then you have to discard impressions of both objects and be established in the centre and then the universal centre will be revealed. This *śāktopāya*.

At the same time when you breathe in and breathe out take the support of breathing in and breathing out for establishing your centre. When the centre of these two breaths is established well, then leave breath aside and enter in that centre and the universal centre will be revealed. There you will enter in *śāktopāya*, this will not be *śāmbhavopāya*. In the first *āhnika* of Tantrāloka also you will find that this is *śāktopāya*.

भावे त्यक्ते निरुद्धा चिन्नैव भावान्तरं व्रजेत् ।
तदा तन्मध्यभावेन विकसत्यतिभावना ।। ६२ ।।

bhāve tyakte niruddhā cit naiva bhāvāntaraṃ vrajet |
tadā tan-madhya-bhāvena vikasaty-atibhāvanā || 62

62. When the awareness has abandoned one object and remains fixed without moving on to another object, then through the state in between (the two) the supreme realization will unfold.

The reading "*bhāve nyakte*" as given in the printed edition [19] is incorrect, so correct it as "*bhāve-tyakte*". In fact there are two readings in this *dhāraṇā* as under:

One *dhāraṇā* is just to look at a pot. When you look at that pot, go on looking, *Bhāve-atyakte*: at that one pot. Do not think of any other thing. Go on thinking of that one pot, do not think of this paper, tape-recorder or flower or anything. Go on concentrating on that pot only. *Niruddha-çit;* establish your thought. Your thought must be established in that one object, in objective consciousness.

naiva bhāvāntaraṃ vrajet

Do not go to any other object. Keep your consciousness alive there. It must not be dead. When you are tired of seeing it again and again, your consciousness is dead and your consciousness wants to see another object because you want to see something new. But do not do that; it must not be dead. Keep it alive with one objective consciousness. If it is not alive, then the *dhāraṇā* is over. There is no *dhāraṇā*. You have to keep it alive for the time being. You must not, at any cost, go to another object.

Then *tanmaya-bhāvena*: then you will become one with that object. When you become one with that object, objective consciousness melts in your subjective consciousness. The mixture of that particular objective consciousness and your particular subjective

[19] Kashmir Series of Texts and Studies N. 8.

consciousness of that object only enters in universal consciousness.

Now another reading. There is another explanation of this *śloka: bhāve tyakte.* Keep two objects, do not look at these two objects simultaneoulsy. Go on looking at one single object with live consciousness, with full awareness. Go on looking at this object and when you are aware of that, when you perceive it well, leave it. Try to find another object, do not look at it; leave this object, to perceive another object, but do not go to that other object yet.

When you leave this object and you do not reach another object yet, you travel only up to that, up to another object, do not enter in the kingdom of another object. Leave the kingdom of the previous object, but do not enter in the kingdom of another object, roam in the centre. Leave it for good, do not enter another objective kingdom, and

tan-madhya-bhāvena

So roam in that centre. *Tan-madhya-bhāvena, vikasati;* blooms forth, *ati-bhāvanā*, the supreme state of God-consciousness.

When there is support of the objective world it cannot be *āṇavopāya*. *Āṇavopāya* is when you take the support of *mantra*; you take the support of *dhāraṇā*. When all these things are combined, that is *āṇavopāya*. When God consciousness is meditated upon based on an objective support, that is *śāktopāya*.

Next:

सर्वं देहं चिन्मयं हि जगद्वा परिभावयेत् ।
युगपन्निर्विकल्पेन मनसा परमोदयः ।। ६३ ।।

sarvaṃ dehaṃ cinmayaṃ hi jagad-vā paribhāvayet |
yugapan-nirvikalpena manasā paramodayaḥ || 63

63. If one contemplates simultaneously that one's entire body and the universe consists of nothing but Consciousness, then the mind becomes free from thoughts and the supreme Awakening occurs.

You have to just imagine that your body, although it is individual and seems to be limited, is actually universal. This your individual body is actually the universal body. This is why he has said:

sarvaṃ dehaṃ jagad-vā

Your whole body from toe to head, is this entire universe. You have to imagine that this is full of God-consciousness.

cin-mayaṃ pari-bhāvayet

Just imagine that this whole universe is filled with God-consciousness, from toe to head. *Sarvaṃ dehaṃ jagad-vā;* you have to imagine and think this simultaneously. Think that your body and this universe are the same.

nirvikalpena manasā

You have to adopt this consciousness with a thoughtfree mind. This is the highest state of *śāktopāya*. It is not *śāmbhavopāya*. If it had been *śāmbhavopāya*, then there was no question of thinking.

uccāra-karaṇa-dhyāna-varṇa-sthānaprakalpanaiḥ |
yo bhavet sa samāveśaḥ samyagāṇava ucyate ||
uccārarahitaṃ vastu cetasaiva vicintayan |
yaṃ samāveśamāpnoti śāktaḥ so 'trābhidhīyate ||
akiñciccintakasyaiva guruṇā pratibodhataḥ |
jāyate yaḥ samāveśaḥ śāmbhavo ' sāvudāhṛtaḥ ||[20]

(*Mālinīvijaya Tantra* II. 21-23)

वायुद्वयस्य संघट्टादन्तर्वा बहिरन्ततः ।
योगी समत्वविज्ञान-समुद्गमनभाजनम् ।। ६४ ।।

vāyu-dvayasya saṃghaṭṭāt antar-vā bahir-antataḥ |
yogī samatva-vijñāna-samudgamana-bhājanam || 64

64. By the meeting of the two breaths, at the extreme point, either within or outside (the body), the yogī becomes

[20] "The absorption attained by means of recitation, senses, meditation, and concentration on letters and centres (in the body) is *āṇava*. When a thing is meditated upon by the mind only, without any utterance, that is called *śākta* (*samāveśa*). *Śāmbhava* is that absorption where there is no thought."

capable of experiencing the rise of the knowledge of equality.

Saṃghaṭṭāt: when the two breaths meet, they meet at one place. The beginning of inhaling is the ending point of exhaling. The beginning of *prāṇa* is the ending point of *apāna*. That is *saṃghaṭṭa*: meeting of these two. *Antarvā bahir*: it may take place inside or it may take place outside. Inside between the two eyebrows or the heart, or outside in external *dvādaśānta*. But *antataḥ*: in the end when both the breaths stop, the yogī becomes capable of knowing the rise of the oneness of Self.

samatva-vijñāna-samudgamana-bhājanam:

Bhājanam means capable. He become capable, fit to know the rise of the oneness of Self. This is *āṇavopāya*.

सर्वं जगत्स्वदेहं वा स्वानन्दभरितं स्मरेत् ।
युगपत्स्वामृतेनैव परानन्दमयो भवेत् ।। ६५ ।।

sarvaṃ jagat sva-dehaṃ vā svānanda-bharitaṃ smaret |
yugapat svāmṛtenaiva parānandamayo bhavet || 65

65. **(The yogī) should contemplate simultaneously on the whole world or his own body as filled with the bliss of the self, then by his own blissful nectar he becomes united with the supreme bliss.**

Take the whole universe or your own body, and think that it is filled with the bliss of your self. Either you imagine that this whole universe is filled with your own bliss or your body is filled with bliss. *Bharitam*: filled. But you must not fill it with succession. You think that it is already filled, *yugapat*: simultaneously. You must think that it is filled with that blissful kingdom of Lord Śiva and by that bliss one melts and becomes one with supreme bliss. This is *śāktopāya*.

In the 63rd *śloka* it is said that the whole universe is filled with *prakāśa* and here the whole universe is the coagulation of one's own

consciousness. In the 63rd *śloka* you must know that the whole universe is filled with *prakāśa,* and here it is filled with bliss, i.e. *vimarśa*. This is *śāktopāya*.

कुहनेन प्रयोगेण सद्य एव मृगेक्षणे ।
समुदेति महानन्दो येन तत्त्वं प्रकाशते ।। ६६ ।।

kuhanena prayogeṇa sadya eva mṛgekṣaṇe |
samudeti mahānando yena tattvaṃ prakāśate || 66

66. O gazelle-eyed (Goddess)! by applying a trick there arises suddenly great bliss by which (experience) Reality is revealed.

Kuhana prayoga is one kind of trick. This is a trick. By tickling in the armpit, when someone tickles you under the armpits and you laugh, you laugh wildly without any limit and there you have to see where this laughter comes from. If actually this laughter was blissful, why do you hate it? So there is something unknown to you that makes you laugh, otherwise you are worried by that. Are you not worried? Why do you laugh? You ought to weep, but you do not weep, you laugh. So you must find out the source of that laughter and there and then *mṛgekṣaṇe*: Oh Devi, the supreme bliss shines forth by which your own self is revealed.

yena tattvaṃ prakāśate.

The tickling must be done by somebody else. This is *śāktopāya*. In *śāktopāya* there is no recitation of *mantra*, no breathing process, only observation of that source of laughter.

सर्वस्त्रोतोनिबन्धेन प्राणशक्त्योर्ध्वया शनैः ।
पिपीलस्पर्शवेलायां प्रथते परमं सुखम् ।। ६७ ।।

sarvasroto-nibandhena prāṇa-śaktyordhvayā śanaiḥ |
pipīlasparśa-velāyāṃ prathate paramaṃ sukham || 67

67. Closing all the openings of the senses, by the slow upward rise of the Energy of Breath, one feels a sensation like the crawling of ants. At that time the supreme joy is revealed.

Sarva-sroto-nibandhena: by checking slowly the flow of all the cognitive senses, *srota* means the flow of the cognitive senses. But how can this checking be done? He says:

prāṇa-śakti-ūrdhvayā

By the elevated energy of *prāṇa*. *Pipīla-sparśa-velāyām*: When the time comes of getting the sensation of ants moving over the body the awakened energy of *prāṇa* is functioning there, because if the elevated energy of *prāṇa* was not functioning, the flow of the cognitive senses cannot be checked. You check slowly all the flows of cognitive senses. All the five flows i.e., *śabda, sparśa, rūpa, rasa* and *gandha* (hearing, touching, seeing, tasting and smelling). This flow will be checked only by means of the elevated energy of *prāṇa-śakti*, not by the individual energy of *prāṇa-śakti*. Elevated energy of *prāṇa-śakti* means one-pointed *prāṇa-śakti*. When *prāṇa-śakti* is without thought, without the movement of thought. It is not in *madhya-dhāman*. It is *madhya-dhāman* in the outside world, not in *suṣumnā*, not in the central vein.

Madhya-dhāman is everywhere, if you are aware. Elevated *prāṇa-śakti* simply means centering. When there is one-pointedness in *prāṇa-śakti*, that *prāṇa-śakti* is elevated, and also when that *prāṇa-śakti* is already existing in *suṣumnā* i.e. in *madhya-dhāman*.

It is functioning in *madhya-dhāman*. It is not functioning in the individual field of life. When one-pointedness is prevailing in *prāṇa-śakti* that *prāṇa-śakti* is not simply *prāṇa-śakti*. It is elevated *prāṇa-śakti*.

It is real breath, but breath without any movement of breath.

It is not *prāṇa-kuṇḍalinī*, it is *prāṇa-śakti*, energy of *prāṇa*. When there is one-pointednes in that *prāṇa-śakti*, that point is *madhya-dhāman*.

When *madhya-dhāman* is everywhere then *kuṇḍalinī rises.*

pipīla-sparśa-velāyām

A time comes when *pipīlasparśa* takes place. You feel the sensation of the movement of ants, moving from bottom to top in your body, and there:

paramaṃ sukhaṃ prathate:

supreme bliss is revealed.

Here this breath does not enter in *madhya-dhāman* because it resides in *madhya-dhāman.* If it has already entered in *suṣumnā*, why to make it enter somewhere else? Where can it enter? It is already residing in *madhya-dhāman* in the external world. External and internal *madhya-dhāman* are one. It is universal *suṣumnā* from the point of view of realization. At the moment of centering *kuṇḍalinī* just rises at once. There is no stopping of breath. It is the flow of all the senses simultaneously. It happens by maintaining that higher *prāṇa-śakti* by thoughtlessness. By one-pointedness. For instance, when you breathe in and breathe out, you breathe in and out without any thought. Without any impressions of outward movement. That is the energy of *prāṇa-śakti.*

prāṇa-śakti becomes *śakti*. *Prāṇa-śakti* means *citta-vṛtti-śakti*.

That leads to the rise of *kuṇḍalinī*. That is *pipīlasparśa* and that *kuṇḍalinī* rises very minutely and slowly there, not abruptly; not in a flash. This is not that *kuṇḍalinī* where breath is sucked down. It is already sucked. It is moving but the basis is *madhya-dhāman*. The eyes are open and there is no attention on breath. One-pointedness is gained while breathing. It is ordinary breath without any movement of breath.

This is *āṇavopāya* but leading to *śāmbhavopāya*. In *śāktopāya* there is no breath. There is no breathing exercise. In *āṇavopāya* there is breathing exercise.

This one-pointedness is meant for those who are elevated *śādhakas*, elevated yogīs. It cannot be done by everybody. This *āṇavopāya* is superior *āṇavopāya*. When one-pointedness prevails then all the cognitive senses are already merged in that one point,

that is checking of the senses, when they merge in oneness. That is why it carries you from *āṇavopāya* to the state of *śāmbhavopāya*.

Just centre yourself and then breathe. That is the elevated energy of *prāṇa-śakti*.

वह्नेर्विषस्य मध्ये तु चित्तं सुखमयं क्षिपेत् ।
केवलं वायुपूर्णं वा स्मरानन्देन युज्यते ॥६८॥

vahner-viṣasya madhye tu cittaṃ sukhamayaṃ kṣipet |
kevalaṃ vāyupūrṇaṃ vā smarānandena yujyate || 68

68. One should place one's mind full of bliss between 'fire' (*vahni*) and 'poison' (*viṣa*), or filled with breath, then one will be united with the blissful union (of Śiva and Śakti).

Now he presents another process. This is *śāktopāya*.

Between the energy of will and knowledge, *icchā* and *jñāna*, make your mind rest. Your mind should rest in between the energy of will and knowledge. *Vahni* is will and *viṣa* is knowledge. Or between the rise of sexual excitement and the appeased state of that act. When the rise of sex excitement takes place that is the state of *vahni*, and when the sex excitement is appeased, that is *viṣa-tattva*. *Śānta* means appeasement.

Make your mind rest in between these two states. Between the energy of will and knowledge or between the rise of sex excitement and its appeased state, I mean when such desire is appeased, *śānta*.

smarānandena yujyate.

He is united in *smarānanda*. *Smarānanda* means the *saṃghaṭṭa* or union of Śiva and Śakti, and he attains the state of supreme *ānanda*. *Smarānanda* here does not mean the *ānanda* of the sexual act. The literal meaning of *smarānanda* is *kāmānanda*. It is joy, bliss of the sexual act. But in fact in the present context you must not take it that way. You must see that *smarānanda* is the *ānanda* which arises in the union of Śiva and Śakti or Rudra-yāmala. It is the state of *cidānanda*.

It is *nimīlana*. When you are not married you rest your mind between will and knowledge. When you are married you can put your mind in the beginning of the sex excitement and in the end when it is appeased. *Vahni* is will, *viṣa* is *jñāna*.

kevalaṃ vāyupūrṇam vā

Do not let your breath move out there. If you let your breath move out after this act, or after this state, the concentrated point, you have not achieved anything. You have to maintain the breath inside. You will not die there. This is not *kumbhaka*; it is automatic *kumbhaka*, automatic *nimīlana*.

Knowledge means *jñāna* and will means *icchā*. For instance, this is a handkerchief. "What is this?" This is will. "This is a handkerchief", this is *jñāna*. Between these two movements you must make your mind rest. Your mind must remain there. Soon after will, your mind must stop and not move to knowledge. It should come out from will. This is in-between. For instance, look at this. There are two movements. I want to join these two fingers. They are not yet joined. When I am about to move them for joining, that is will. When it is joined, it is knowledge. But this movement must not take place. You have to come down from this first movement, but you should not reach the second movement. It is almost stopping the movement. It is just *ālocana*, the edge of knowledge. The point between *nirvikalpa* and then *savikalpa* comes. The movement in between is *nirvikalpa*, but when you go straight into that *nirvikalpa* moment, that is *śāmbhavopāya*.

Nirvikalpa: thoughtlessness. It is just *ālocana*; *prathamābhāsa* [the first appearance in the mind]. But it is not actually *prathamābhāsa,* for if it were actually *prathamābhāsa,* it would be without support. You have to take support also, so I have described this as *śāktopāya*. You have to take support of these two movements first, the support of will and the support of knowledge. Where you see the gap in between, for resting, that is *śāmbhava*. When you rest, that is the *śāmbhava* state. As long as that resting takes place by means of these two supports, it will not be *śāmbhava*.

From the point of view of some saints, these two *ślokas* are two separate processes of *sādhanā*. These 69th and 70th *ślokas* are sexual, they have no place in the world of *dhāraṇās*.

शक्तिसङ्गमसंक्षुब्ध-शक्त्यावेशावसानिकम् ।
यत्सुखं ब्रह्मतत्त्वस्य तत्सुखं स्वाक्यमुच्यते ।। ६९ ।।

लेहनामन्थनाकोटैः स्त्रीसुखस्य भरात्स्मृतेः ।
शक्त्यभावेऽपि देवेशि भवेदानन्दसंप्लवः ।। ७० ।।

śakti-saṃgama-saṃkṣubdha śaktyāveśāvasānikam |
yat sukhaṃ brahma-tattvasya tat sukhaṃ svākyam-ucyate || 69

lehanāmanthanakoṭaiḥ strī-sukhasya bharāt-smṛteḥ |
śaktyabhāve'pi deveśi bhaved-ānanda-saṃplavaḥ || 70

69. The delight experienced at the time of (sexual) union when the female energy is excited and when the absorption into her is completed, is similar to the spiritual bliss (lit. the bliss of Brahman) and that bliss is said to be that of the Self.

70. O Goddess, even in the absence of a woman there is a flood of delight by merely remembering the sexual joy experienced while kissing, embracing, pressing etc.

This is the direct way of the sexual act (69) and the indirect way of the sexual act in the 70th *śloka*. The 69th *śloka* is the direct way of the sex act when you are united with each other, *śakti-saṃgama*. When your female partner is agitated, that is *saṃkṣubdha-śakti*. *Āveśāvasānikam*; at the end of that agitation, whatever joy is experienced by both partners, that joy is similar to that supreme realization of Lord Śiva.

It is just a simile as to what kind of joy you perceive in *samādhi*. You perceive that kind of joy in *samādhi* when you think of this sexual act, by thinking of kissing or embracing, or all these acts. But

his thinking is to be done not by the way. *Bharāt-smṛteḥ*: it is to be done in an intensive way because if you do not think of this act in an intensive way, you will not get that joy. Although there is no partner, *śakti-abhāve'pi*; by thinking only in an intensive way, that *ānanda* rises, that bliss is comparable to sexual bliss, is just like the *ānanda* of your state of *samādhi*. This is not a real process. These two are not *dhāraṇās* from my point of view, but some teachers of these books say that these are also *dhāraṇās*. This must also be practised like this.

From my point of view, it is not a *dhāraṇā*. Abhinavagupta compares it to *brahma-sukha*. How can *brahmasukha* be experienced, the sort of bliss you get in *samādhi*? You get the blissful state of *samādhi* just like this bliss. It is the nearest typical example.

If other *ācāryas* including Abhinavagupta have taken it as a *dhāraṇā* here, I disagree on this point. It is just to show you what kind of bliss and joy you perceive in *samādhi*, and *Vijñāna-Bhairava*, this very book itself, will tell you in the 71st *śloka* that these are not processes. This is only a simile.

आनन्दे महति प्राप्ते दृष्टे वा बान्धवे चिरात् ।
आनन्दमुद्गतं ध्यात्वा तल्लयस्तन्मना भवेत् ।। ७१ ।।

ānande mahati prāpte dṛṣṭe vā bāndhave cirāt |
ānandam-udgataṃ dhyātvā tal-layas-tan-manā bhavet ||71

71. At the time of experiencing great bliss, or the joy of seeing a friend or relative after a long time, one should meditate on the rising of this bliss and, while merging with it, one's mind will become one with it.

Now this is a process. Now he will explain to you the process of the sex act. In the preceding verses there was no process at all. There was only the enjoyment of the sexual act. Is there any process written? Now he will tell you what to do at the time of the sexual act.

ānande mahati prāpte

When that supreme bliss is experienced in the sexual act or,

dṛṣṭe vā bāndhave cirāt

your own dearest one is seen after a long interval of time. When you see your dearest one who has been out of sight for so many years and when you see him, at the very first moment you are filled with that joy. This is like that joy.

dṛṣṭe vā bāndhave cirāt

What do you have to do there? In these two states, i.e. in the sexual act, when the joy arises, or, when you see your dearest one after a long interval of time, you have to find out the source of this joy (*ānandamudgataṃ dhyātvā*). Just find out from which point this joy has arisen at the very moment of rising. Fix your mind there with full awareness and then you will attain that *nirvikalpa* state of *samādhi*. This is the process pertaining to the two previous *ślokas*.

In the two earlier *ślokas* we have explained the direct sexual act and the indirect sexual act. The indirect sexual act is in memory and the direct sexual act is face to face.

Tal-layaḥ: the one who has melted in that, the one who has been absorbed in that, *tan-manā bhavet*, he becomes one with that.

Where *ānanda* has risen from the sexual act, whether direct or indirect, think from which point this has risen? Remain there. Put your consciousness and mind and thought there. When you fix your thought without any obstruction, then you are in that state of Lord Śiva. This is pure *śāktopāya*.

Now next:

जग्धिपानकृतोल्लास रसानन्दविजृम्भणात् ।
भावयेद्भरितावस्थां महानन्दस्ततो भवेत् ।। ७२ ।।

jagdhi-pāna-kṛtollāsarasānanda-vijṛmbhaṇāt |
bhāvayed bharitāvasthāṃ mahānandas-tato bhavet || 72

72. When one is filled with joy arising from the pleasure of eating and drinking, one should meditate on the state of fullness. Then the great bliss will arise.

Or take some sweet dish. Put some sweet dish before you or a sweet drink. *Jagdhi* means sweet dish and *pāna* means sweet drink. It may be *kṣīra-pāna* (milk drink) or it may be *vīra pāna*,[21] anything you like. That which you find delicious, eat or drink whatever you like most, and at that moment what is to be done?

jagdhi-pāna-kṛtollāsa rasānanda-vijṛmbhaṇāt:

When you are full of that blissful state while eating or while drinking, you merge yourself in that blissful taste.

bhāvayed bharitāvasthām

Do not think yourself as an individual being. Consider yourself or imagine that you are all round full.

bhāvayet bharitāvasthām: *pūrṇam avasthām bhāvayet*

You must imagine that you are situated in the supreme and full state of Lord Śiva. It is *śāktopāya* because of its support; wherever *nirvikalpa* takes place with support, it is *śāktopāya*, it cannot be *śāmbhavopāya*. If it takes place without a support, that is *śāmbhavopāya*. You can yourself discern where *śāktopāya* and where *śāmbhavopāya* can be applied. *Śāmbhava* is a state, not a practice. Practice is *śāktopāya*. *Śāktopāya* carries you to the *śāmbhava* state. States are something else and a process is something else.

A man in that *śāmbhava* state could also resort to the *śākta* state or even to *āṇava* but what is the joy in that? For fun's sake he can come down if he wants to.

गीतादिविषयास्वादा-समसौख्यैकतात्मनः ।
योगिनस्तन्मयत्वेन मनोरूढेस्तदात्मता ।। ७३ ।।

gītādi-viṣayāsvādā-sama-saukhyaikatātmanaḥ |
yoginas tanmayatvena manorūḍhes-tad-ātmatā || 73

73. When the mind of a yogī is one with the unparalleded joy of music and other (aesthetic delights), then he is identified with it due to the expansion of his mind which has merged in it.

[21] Alcoholic drink as part of Tantric ritual, or taken by heroes (*vīra*) before a battle.

Now take some musical instrument or some musical performance. *Gītādi-viṣaya*: that is also *viṣaya* like our diet; oral diet, or diet through the ear.

gītādi-viṣayāsvāda sama-saukhya-aikyatātmanaḥ

The yogi whose mind is focused on the unparalleled ecstasy while experiencing these musical tunes, is united or has become one with that unparalleled bliss (*asama saukhya*).

tan-mayatvena manorūḍheḥ

The yogi experiences this when he becomes one with that sound of music, and when his mind is absorbed in the one collective sound of music, not the different notes, *nāda* that prevails in all the seven *svaras*. When you concentrate on that collective sound there, of that string instrument, concentrate on the beauty of sound.

The musician touches all the seven strings simultaneously and one collective sound is produced from seven sounds and you have to put your mind on that collective sound only. Do not put your mind in a successive way on each and every sound of these *svaras*. But whatever you hear, if you hear it in a collective way, you have the scope to enter in *samādhi*.

If you have no feeling while hearing the collective sound then you are *jaḍa* (insentient); you cannot feel:

yeṣāṃ na tanmayībhūtiste dehādi nimajjanam |
avidanto magna-saṃvit manas-tvahṛdayā iti ||

Tantrāloka III. 240-241.

These are the sayings of Abhinavagupta himself in *Tantrāloka*. Those who have no capacity to find that collective sound in music, *te dehādi nimajjanam avidanto:* they have no capacity to absorb their individuality in universality. *Tvahṛdayā iti*: so they are without heart, they are *jaḍa*. We are not talking of the dead; we are talking of those who are living. This is what Abhinava has said in the *Tantrāloka*.

An elevated yogi can enter in *samādhi* through the feeling of that sound which is not a sound in any sound. Abhinava says you can

rise very high with that collective meaning as suggested in poetry. Elevated souls can rise even in ordinary talk of life. Not only in poetry, in ordinary talk also there is scope for rising, for those who are elevated.

Fully elevated souls can rise in ordinary talk also, even in hearing bad names from anybody. This is for those elevated souls, not for everybody. Awareness is needed always. This is *śāktopāya*.

यत्र यत्र मनस्तुष्टिर्मनस्तत्रैव धारयेत् ।
तत्र तत्र परानन्दस्वरूपं सम्प्रवर्तते ।। ७४ ।।

yatra yatra manas-tuṣṭirmanas-tatraiva dhārayet |
tatra tatra parānandasvarūpaṃ sampravartate || 74

74. Wherever the mind finds satisfaction, let it be fixed there, for there itself the nature of supreme bliss will become manifest.

Wherever your mind becomes peaceful, wherever your mind is situated peacefully, hold your mind there. If your mind is situated peacefully while working in the garden, put your mind there, do not go in the prayer-room at that moment. That is a sin for you and working in the garden is the right way. Wherever your mind is fixed, attracted, put your mind there. Do not go anywhere else. Do not think that this is an impure act and that is a pure act for you. The pure act is an impure act for you in that situation.

tatra tatra parānanda svarūpaṃ sampravartate

there and then at that very place the supreme state of *ānanda* will occur. Wherever your mind is at peace, there and then the supreme kingdom of *ānànda* will appear to you.

That is what Abhinavagupta has described when he says:

yat-kiñcin-mānasāhlādi yatra kvāpīndriyasthitau |
yojyate brahma-saddhāmni pūjopakaraṇam hi tat ||

Tantrāloka IV. 120-121

Whatever makes the mind rejoice, that state of the sense-organs becomes an instrument of worship which unites one with the true abode of Brahman.

अनागतायां निद्रायां प्रणष्टे बाह्यगोचरे ।
सावस्था मनसा गम्या परा देवी प्रकाशते ।। ७५ ।।

anāgatāyāṃ nidrāyāṃ praṇaṣṭe bāhya-gocare |
sāvasthā manasā gamyā parā devī prakāśate || 75

75. One should concentrate on the state when sleep has not yet come, but the external awareness has disappeared (between waking and sleep) — there the supreme Goddess reveals herself.

When sleep has not yet come:

anāgatāyāṃ nidrāyāṃ praṇaṣṭe bāhya gocare

when wakefulness is over and sleep has not yet come, if you realise that state in-between by your mind, the supreme energy of God consciousness will appear to you. This is *śāmbhava* state because there is no support.

There is no drowsiness there. It is just awareness. It is only when awareness is developed in such a way that you are aware of entering in the dreaming state. If you maintain that awareness when you have to be operated in a surgical theatre and you are given chloroform, you cannot be affected by that if you maintain that awareness. Those people cannot be afraid of chloroform, because they are always aware. How can they forget their being?

You are aware in sleep and in between sleep. You know where wakefulness has ended and where the dreaming state has started.

You do not go in the dreaming state. You never sleep. It is that point which gives you rest and relaxation and that relaxation of going to sleep is because of entering through that channel. You are not aware of your body. The body is not there. You do not see your body, you do not see dreams, but you are aware of your being.

The body is not sleeping actually. Every other person will observe you are in *samādhi*. You do not see your body. You are conscious of the self only. But this is the real rest. The *turīya* is the real rest. That centre is the real rest. It is the *turīya* state. This is *śāmbhavopāya*.

तेजसा सूर्यदीपादेराकाशे शबलीकृते ।
दृष्टिर्निवेश्या तत्रैव स्वात्मरूपं प्रकाशते ।। ७६ ।।

tejasā sūrya-dīpāder-ākāśe śabalīkṛte |
dṛṣṭir-nirveśyā tatraiva svātma-rūpaṃ prakāśate || 76

76. One should direct one's gaze on space which is filled with variegated light of the sun or of a lamp. There itself one's own essential nature will be revealed.

Just imagine that the whole *ākāśa*, space, is filled with the efffulgent light of the sun. It is outside, I think it is a *dhāraṇā* done outside or a *dhāraṇā* done in your room in the light. Put the bulblight on and go on concentrating and put your eyesight on that light of the bulb. Do not think of any other thing in between. You will enter in *samādhi*. Only see the light of the bulb without that enclosure of glass, you must ignore that, only see the light in the room or the light of the sun in the whole ether.

You have to look at the light. Not the sun. It is just imagination. Just have some acquaintance with this light and think that the whole atmosphere is filled with that light. Or look at the light of the bulb in the room and just have acquaintance with that light for some time and close your eyes and see that the whole room is effulgent, filled with that light. It is not in continuity. It is just imagination. Just look at it, have acquaintance with it, know it, remember it and get lost in it. This is *śāktopāya*. It is not the highest form of *śāktopāya* because there is a support here. The highest is the one described in that *śūnyapañcakam* (verse 32). The whole universe is my own self.

करङ्किण्या क्रोधनया भैरव्या लेलिहानया ।
खेचर्या दृष्टिकाले च परावाप्तिः प्रकाशते ।। ७७ ।।

karaṅkiṇyā krodhanayā bhairavyā lelihānayā |
khecaryā dṛṣṭi-kāle ca parāvāptiḥ prakāśate || 77

77. At the time of vision (of oneness) (while practising) the *mudrās* Karaṅkiṇī, Krodhanā, Bhairavī, Lelihānā and Khecarī, the pervasiveness of Supreme Consciousness is revealed.

There are the five states of the five ancient saints, i.e. schools of thought of five ancient saints. These five ancient saints are *jñāna-siddhas,* saints risen from knowledge; from *mantras*, from *melāpa*, from enjoyment, and saints reisen through a thought-free state, *nirvikalpa.*

The process begins in thoughtlessness and ends in thoughtlessness, i.e. *śāmbhava-siddha* is the highest form of *siddha. Śāmbhava-siddha* is the highest propounder of a school, which is called the *śāmbhava* school.

Now for *jñāna-siddhas*, i.e. those who have become elevated by knowledge of books. They have got the final position of *mudrās*, that is called *karaṅkinī.* In that position the body is lying flat on the ground just like a corpse, without any movement. They lie down and have no movement in the end. That is *karaṅkiṇī-mudrā*, this *karaṅkiṇī-mudrā* was practised from ancient times, from the hoary past, by *jñāna-siddhas*, by those saints who were *siddhas* through knowledge. This enlightenment refers to ancient *śāktas* initiated by the guru or *devibhīḥ-dīkṣitaḥ* (initiated by *devīs*).

The *krodhinī* posture pertains to those who have become *siddhas* by *mantra yoga*., i.e. by recitation of *mantras*. Those ancient saints who have attained *siddhis*, powers, by recitation of *mantra*, these are called *mantra-siddhas.* For them the ending posture of the body is in a furious position. They make the face furious, without movement, with wide open eyes, wide open mouth, wide open teeth and then lie

down and rest in that oneness of awareness. That is *krodhanā*. By this *mudrā* they attain oneness with Lord Śiva. They experience *cit-kuṇḍalinī* and the state of *ūrdhva-kuṇḍalinī*.

They practice by *mantras*, because by recitation of *mantras* the body has become more attached to them, to their soul. So they have to settle it by *krodha*; by the posture of wrath. The word *krodha* does not denote wrathfulness in the present context. Here it simply refers to *krodha-mudrā*, a kind of posture in *yoga* which has nothing to do with anger.

Postures vary. *Krodha* is sitting, *karaṅkiṇī* is lying because corpses are already lying. And there is *bhairavī mudrā*. *Bhairavī* is another posture for those who have become saints by *melāpa*, by the union of *yoginīs*, in sleep or in *samādhi*.

In deep sleep, not in dreaming state. Have you read the *Mahārthamañjarī*:

> *nidrā-jagaryor madhye*
> *adhirūhya daśāṃ parām*

That is the dreaming state. When sleep has not yet come and wakefulness is over, there the *yoginī* appears to him. That is *melāpa*. *Yoginī-melāpa* takes place there. *Yoginī-melāpa* does not take place just like we are sitting here. The *yoginī* will come during the night and embrace him, or kiss him, or give him some filthy thing to eat, because whatever they give is divine. He must consider everything, whatever they give as divine.

If they give him filth to eat, he must eat it. While eating, he will find the nectar in it. But it will appear to him as filth. *Yoginī-melāpa* takes place between sleeping and wakefulness. That is *bhairavī*. *Bhairavī-mudrā* is meant for those *melāpa-siddhas* in the end. By this *melāpa* one is sealed in *anupāya* which is the highest state. But all *upāyas* are divine.

Bhairavī-mudrā is to keep the eyes wide open without blinking. The mouth also wide open. *Bhairavī-mudrā* is actually a combination of *bhairavī* and *cakita-mudrā*. *Antar-lakṣyo bahir-dṛṣṭiḥ* [22] that is

[22] Cf. Abhinavagupta, *Anubhava-nivedana*, verse 1. "When the yogī, his mind and breath merged in the inner goal, directs his gaze outward..."

bhairavī-mudrā. Just keep the eyes wide open and the breath within fixed. Should I take it in or take it out? Neither going out, nor coming in.[23] Then you will come to know this state of *mudrā,* you will come to know it in *cakita-mudrā*. *Cakita-mudrā* is the pose of astonishment. Actually this is *bhairavī-mudrā* because you do not breathe in our out. Your eyes are wide open. Your mouth is open. You do not breathe.

Bhairavī-mudrā and *cakita-mudrā* united, that is *bhairavī*.

Bhairavī-mudrā is the ending point of *yoginī melāpa*. When *melāpa* is over then he enters in *bhairavī-mudrā*.

Now comes *lelihānā*. *Lelihānā* is just like the taste of the grapes of Kabul, just taste those delicious grapes of Kabul that used to come in overfilled plates in those days, when we were young. Just taste those, only at the moment of moving the lips, you go into ecstasy. That is *lelihānā-mudrā*. When you are filled with the taste of some sweet thing. This is practised by saints who are *śākta-siddhas*.

And in the end is *khecarī-mudrā*, which is another *mudrā* for those who are *siddhas* in the *śāmbhava* state. *Khecarī* is meant for *śāmbhava-siddhas* in the final state. *Khecarī* is done while sitting, *lelihānā* is done while sitting, *bhairavī* is done while sitting, *krodhanī* is done while sitting and *karaṅkiṇī* is done while lying flat, just like a dead body.

Dṛṣṭi-kāle here does not mean when-you experience these states of *mudrās*. *Dṛṣṭi-kāle* means at the time when you practice these states.

Khecarī-mudrā is actually no *mudrā*. *Khecarī-mudrā* is funtioning in each and every act of daily life. For instance, I talk to you. When I talk to you: "How do you do? Are you well?" Actually I do not mean what I say. At that very moment I am elevated. I am residing in the elevated state, when I talk to you: "How do you do?" I do not mean "How do you do?" at that time. I am above, I am in *ākāśa* and am in vacuum, I am smelling in vacuum, I am embracing in vacuum, I am doing the sex act in vacuum, I am doing every degraded thing in vacuum.

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[23] Cf. Kālīdāsa, *Kumārasambhava* in the context of Umā's *tapas*: when she recognizes Śiva she can neither move nor stand still; *na yayau na tasthau*.

This is an elevated state. You are not where you appear to be. When you talk, you are talking in the elevated state of talking but actually you are not existing there, you are above it. When you are eating you are not actually eating, you are above it. That is *khecarī*. *Khecarī mudrā* is realized by those who are *śāmbhavas*, who have practised *śāmbhavopāya* for their whole life and have established their thought in the *śāmbhava* state, every now and then. It is the state of all the acts that Lord Kṛṣṇa did in his life. He did all his acts in the *śāmbhava* state. He actually resided in the *śāmbhava* state of life; in *khecarī*. We should elevate ourselves from what we say. We should be above it. That is *khecarī*.

It is that state in which you register everything but you are still yourself. This is *khecarī-sāmya*.[24]

He moves in the individual things, but still while moving in the individual things, he is above them, in each and every movement. This is *śāmbhavopāya. Dṛṣṭikāle*: while practising these *mudrās, parā vyāptiḥ prakāśate*: the pervasiveness of supreme God-consciousness or universal God-consciousness appears.

मृद्वासने स्फिजैकेन हस्तपादौ निराश्रयम् ।
निधाय तत्प्रसङ्गेन परा पूर्णा मतिर्भवेत् ।। ७८ ।।

mṛdvāsane sphijaikena hasta-pādau nirāśrayam |
nidhāya tat-prasaṅgena parā pūrṇā matir-bhavet ||78

78. Sitting on a soft seat one should hold one's hands and feet without any support. By maintaining this position the individual mind will reach a state of supreme fullness of consciousness.

This is *āṇavopāya* cum *śāmbhavopāya. Mṛdvāsane*: sit on a soft seat, for instance a cushion or pillow. Sit on that soft seat only on your buttocks, and then:

[24] Cf. *Parātriśikā*, verse 1.

haste-pādau nirāśrayam nidhāya

Put your hands and feet, *nirāśrayam;* without any support. *Mṛdu* means on a soft seat, otherwise there will be bedsores. *Sphijaikena;* while sitting only on the buttocks. *Tat prasaṅgena*: by doing this act your individual consciousness rises to the supreme full state of universal consciousness.

It is *āṇavopāya*. As there is no *mantra*, nothing is to be done it will take you to *śāmbhavopāya*. From *āṇavopāya* you will rise to *śāmbhavopāya*.

उपविश्यासने सम्यक् बाहू कृत्वार्धकुञ्चितौ ।
कक्षव्योम्नि मनः कुर्वन् शममायाति तल्लयात् ।।७९ ।।

upaviśyāsane samyak bāhū kṛtvārdhakuñcitau |
kakṣavyomni manaḥ kurvan śamam-āyāti tallayāt ||79

79. Sitting on a seat one should place the arms in a curved position, and fixing the mind on the void under the armpits, it will merge in that (void) and attain peace.

Be seated on some seat. It may be hard or it may be soft. It is not written here.

bāhū-kṛtvārdhakuñcitau

And keep your arms half curved. Not fully curved. For instance when you sit on an *āsana*, put your arms half bent, and then what do you have to do?

kakṣa-vyomni manaḥ kurvan

Find the place under your armpits and see what vacuum is there. Put your mind and awareness in that vacuum of the two armpits. You will enter in *ṣamādhi*.

Find out the vacuum of the armpits and concentrate on that vacuum. You will enter in your own nature. *Tal-layāt* means when the concentration on the armpits has reached the appeased state, when it is over. *Kakṣavyomni* means the vacuum of the armpits. This is *āṇavopāya*

and *śāktopāya* combined. You see that seat only will not make *āṇavopāya*. In *śāmbhava* also we sit like that. It is not because of that it is *āṇavopāya* because while maintaining the position of the arms, you have to keep your attention there for some time in order to find out the vacuum of the armpits. When that concentration on the armpits is over, the state of Lord Śiva is revealed, because that uninterrupted concentration on that vacuum will carry you there. That vacuum is *śāktopāya*. In the end it takes you to the *unmīlana śāmbhava* state.

स्थूलरूपस्य भावस्य स्तब्धां दृष्टिं निपात्य च ।
अचिरेण निराधारं मनः कृत्वा शिवं व्रजेत् ।।८० ।।

sthūla-rūpasya bhāvasya stabdhāṃ dṛṣṭim nipātya ca |
acireṇa nirādhāraṃ manaḥ kṛtvā śivaṃ vrajet || 80

80. Fixing one's gaze without blinking on an external (beautiful) form, and making the mind supportless in a short time, one will attain Śiva.

Just seat yourself in front of some ornamented beautiful lady, or beautiful shaped flower vase or any very attractive thing. And then, *bhāvasya* means:

yasya kasyāpi strī-ghaṭādirūpasya vastunaḥ.

It is not only a woman. Just an attractive girl of seven years old. Not a painting. It must be something substantial, full of substance. Painting is only imagination. It may be a flower vase but it should be highly decorated and beautiful. It must be very near you, very close because it is said:

stabdhāṃ dṛṣṭim nipātya ca

Stabdhāṃ dṛṣṭim means fix your eyes on it without any movement of the eyelids. While doing so,

nirādhāraṃ manaḥ kṛtvā

do not let any thought appear in your mind. At the same time, simultaneously, *śivaṃ vrajet:* you become one with Lord Śiva at once,

in no time. This happens in the course of five minutes — five minutes from individuality to universality.

nirādhāraṃ manaḥ kṛtvā.

means, do not allow any thought in your mind at that time and fix your sight on that beautiful object. This is *śāmbhavopāya*. There is no object, because only beauty is the object, the object is not the object. Beauty is the object but beauty is a subtle thing. So it will not be *śaktopāya*.

It is done in one instant. Music was also *āṇavopāya* in the beginning. This is not *āṇavopāya*. It is beauty only that will carry you there.

It is only appearing, looking; that *prathamābhāsa*, because he does not have to look at the girl, he does not have to look at her features, he has no idea that she is any beautiful object; only beauty counts there. He does not have to talk to her. He does not have to do anything. Just look at the beauty and you will enter *samāveśa*.

My Swamiji [25] went to a marriage function to which he was invited, and tea was served in the room. Swamiji was seated and so was I. There was by chance a small beautiful girl with ornaments sitting in front of my Master and he went into *samādhi*. He was only looking at her and went inside [he became absorbed in *samāveśa*]. Tea was served and he was nowhere. Who could take tea? He was there inside. Then afterwards when he came out of *samādhi* he told me that he had held his *dhāraṇā* there.

मध्यजिह्वे स्फारितास्ये मध्ये निक्षिप्य चेतनाम् ।
होच्चारं मनसा कुर्वंस्ततः शान्ते प्रलीयते ।।८१ ।।

madhya-jihve sphāritāsye madhye nikṣipya cetanām |
hoccāraṃ manasā kurvan tataḥ śānte pralīyate || 81

81. Keeping the tongue in the centre of the wide open mouth one should fix the mind there. Uttering the letter *h* mentally, one will be dissolved in peace.

[25] Swami Mehtab Kak.

Put your tongue in the middle of your mouth inside, and the space of your mouth must be widened internally, not outwardly. Do not open your lips.

madhye nikṣipya cetanām

Concentrate in the centre of your tongue.

hoccāram manasā kurvan

And breathing out you must recite '*sa*' and '*ha*'. '*Haḥ-saḥ*', '*so'ham*'. '*So'ham*' is the *mantra* for this practice; but internally.

tataḥ śānte pralīyate

Then he enters in that supreme peace of God consciousness.

Hoccāram: *sahoccāram, sakārasya hakārasya ca uccāram* i.e. *so'ham* . But it is in the mouth. It is not through the nostrils. It is simple *āṇavopāya* and it will carry him to the *śāmbhava* state.

आसने शयने स्थित्वा निराधारं विभावयन् ।
स्वदेहं मनसि क्षीणे, क्षणात् क्षीणाशयो भवेत् ।।८२ ।।

āsane śayane sthitvā nirādhāraṃ vibhāvayan |
svadehaṃ manasi kṣīṇe kṣaṇāt kṣīṇāśayo bhavet || 82

82. Either sitting on a seat or lying on a bed one should meditate on the body as being supportless. When the mind becomes empty and supportless, within a moment one is liberated from mental dispositions.

Either be seated on some *āsana* or on your bed, *śayane*.

svadeham nirādhāraṃ bhāvayan

The one who thinks of his own body without any support, resting on nothing, then, by continuity of this contemplation; *manasi kṣīṇe*: thoughtlessness arises instantaneously. He enters in the thoughtless state of God consciousness. This is *śāktopāya* leading to *śāmbhavopāya*.

It begins with *śāktopāya* and enters in *śāmbhavopāya* and then ends in the *śāmbhava* state. This means, when the mind is dissolved,

he enters in the mindless state of God consciousness. We have to add God consciousness also in the next line; *kṣīṇāśayaḥ*.

āsane śayane sthitvā nirādhāraṃ vibhāvayan svadeham

Imagine, you have thrown away the body as if it is nothing. There is not support for this body. Then, when thoughtlessness arises, the yogi enters in an instant in the thoughtless state of God consciousness.

चलासने स्थितस्याथ शनैर्वा देहचालनात् ।
प्रशान्ते मानसे भावे देवि दिव्यौघमाप्नुयात् ।।८३ ।।

calāsane sthitasyātha śanair-vā deha-cālanāt |
praśānte mānase bhāve devi divyaugham-āpnuyāt || 83

83. Whether one is seated on a moving vehicle or whether one moves one's body slowly, one attains a peaceful mental state. Then, O Goddess, one realizes the divine flood (of consciousness)

Calāsane sthitasya; the one who is seated on a seat which is moving. It can be on horseback or tonga, not a motorcar, or in an inferior motorcar not well tuned, or on a scooter. Scooter is *calāsana*. Horseback is the best *calāsana* because riding on horseback your body moves. *Calāsane sthitasya*: who is seated on that *calāsana*; on horseback or tonga or scooter. The body must be moving.

śanair vā dehacālanāt

Or if a horse or tonga is not available, let your bodykeep moving. Move your body slowly from one side to the other, swaying, then:

praśānte mānase bhāve

when the state of mind is appeascd; Oh *Devī*!

divyaugham-āpnuyāt

The state of *cidākāśa* is attained. *Divyaugham* means *cidākāśa*, the state of the sky of consciousness. This is pure *śāktopāya*, there is no *āṇavopāya* here, because there is no *mantra*. You have to

concentrate between two movements on horseback. If your body is moving up and down, you have to ignore the upward and downward movement. Put your mind in between these movements, or if you move your body like a swing, then you have to ignore the movement to the right side and the movement to the left side and centralize your mind in between. There you can find your mind in the appeased state.

आकाशं विमलं पश्यन् कृत्वा दृष्टिं निरन्तराम् ।
स्तब्धात्मा तत्क्षणाद्देवि भैरवं वपुराप्नुयात् ।। ८४ ।।

ākāśaṃ vimalaṃ paśyan kṛtvā dṛṣṭiṃ nirantarām |
stabdhātmā tat-kṣaṇād-devi bhairavaṃ vapur-āpnuyāt || 84

84. Looking at the clear sky one should fix one's gaze without blinking and make one's body motionless. In that very instant, O Goddess, one attains the Divine (Bhairava) nature.

When you see sometimes this *ākāśa*, sky; *vimalam*, without any clouds, absolutely clear, only blueish, clear sky,

kṛtvā dṛṣṭiṃ nirantarām

then you must fix your gaze on that *ākāśa* without any break, *nirantarām*: without any gap. *Stabdhātmā, ātmā* here means body. *Ātmā* here does not mean mind or ego or individual soul. *Stabdhātmā:* without movement of your body. Do not move your body in any way. Be absolutely still just like a rock. *Tat-kṣaṇāt:* at that very moment, Oh Goddess,

bhairavaṃ vapur-āpnuyāt

he attains the *svarūpa* of Bhairava. This is pure, absolute *śāmbhavopāya*. There is no *śāktopāya* here in this *dhāraṇā*.

It is only *ākāśa, śūnya*.

लीनं मूर्ध्नि वियत्सर्वं भैरवत्वेन भावयेत् ।
तत्सर्वं भैरवाकार-तेजस्तत्त्वं समाविशेत् ।। ८५ ।।

līnaṃ mūrdhni viyat-sarvaṃ bhairavatvena bhāvayet |
tat sarvaṃ bhairavākāra tejas-tattvaṃ samāviśet || 85

85. One should contemplate the entire sky which is the nature of Bhairava as if it is pervading one's head. Then (one experiences) everything as the form of Bhairava and one enters into the glory of His nature.

Just imagine that the whole *ākāśa* is situated in your *brahmasthāna,* in the skull. Imagine that your skull is as wide and broad as the sky without limits, absolutely wide. You have to imagine that your skull is as broad as *ākāśa. Ākāśa* is situated in your skull. It is just imagination.

bhairavatvena bhāvayet

You should consider that this *ākāśa* in your skull is full of the Bhairava state. *Tat sarvam*, then he enters the *svarūpa* of *prakāśa.*

bhairavākāra tejas-tattvam

He enters in that *prakāśa* which is the embodiment of the Bhairava state. It is *śāktopāya*. It is not *śāmbhavopāya* because there are two. There is the outside *ākāśa* and the space of your skull. The space of your skull is expanded to such an extent that it becomes one with that outside sky. So it is *śāktopāya*; it cannot be *śāmbhavopāya.* In this there is some *vikalpa-saṃskāra* [trace of thought].

किञ्चिज्ज्ञातं द्वैतदायि बाह्यालोकस्तमः पुनः ।
विश्वादि भैरवं रूपं ज्ञात्वानन्तप्रकाशभृत् ।।८६ ।।

kiñcij-jñātaṃ dvaita-dāyi bāhyālokas-tataḥ punaḥ |
viśvādi bhairavaṃ rūpaṃ jñātvānanta-prakāśabhṛt || 86

86. When one realizes the nature of Bhairava in the states of wakefulness and others, i.e. knowing a little of that which brings about a sense of duality (i.e. wakefulness), external light (dream) and darkness (deep sleep), then one is filled with infinite splendour.

kiñcij-jñātaṃ dvaita-dāyī

After knowing the state which gives you the cognition of duality, that is the state of wakefulness. *Bāhyāloka* means *svarūpāloka* (the light of one's own nature); it does not mean external light. It is *bāhya* because the impression is external. In the dreaming state the impression comes from outside. It is *āloka* (light). *Āloka* is the important factor here. *Āloka* means when *bāhya* appears to you in the dreaming state.

It is *dṛṣṭa pūrvaṇam bhāvanam*, that which is previously experienced in the wakeful state, because you experience that in your *āloka*, in your own *prakāśa*, in your own thought, that is dreaming. Hence *bāhyāloka* means *svarūpāloka*. It is not Pāṇini's grammar that can give you a solution to such riddles. *Bāhya* means outside world. *Āloka* of the outside world is in *svapna*. In dreaming state you dream only those dreams which you have already seen in wakefulness.

Tamaḥ punaḥ, and then absolute darkness, that is dreamless sleep. When you do not dream at all, that is dreamless *suṣupti*.

viśvādi bhairavaṃ rūpam

That will begin from *viśva*. I *viśva*, II *taijas* and III *prajñā*. *Viśva* relates to wakefulness, *taijas* to the dreaming state and *prajñā* to *suṣupti*, the dreamless state.[26]

Viśvādi is the state of *jāgrat-avasthā* and *bāhyāloka* means the state of *svapna*, the dreaming state.

jāgrad-viśvam bhedāt svapnas-tejaḥ prakāśamāhātmyāt |
prajñā suptāvasthā jñāna-ghanatvāt tataḥ paraṃ turyam ||

Paramārthasāra v. 35.[27]

In this way, after knowing *viśva*, *taijas* and *prajñā*, *viśvādi bhairavaṃ rūpaṃ jñātvā*.

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[26] Cf. *Māṇḍūkya Upaniṣad* and Gauḍapāda's *Kārikā* on the three respectively four states.

[27] "The waking state is *viśva*, due to differentiation. The dreaming state is *tejas* (splendour) because light is predominant. Deep sleep is *prajñā* (wisdom) because it is concentrated knowledge. The fourth (*turya*) is transcendent."

You must think that *viśva* is the world of wakefulness and the world of wakefulness is not separate from your God-consciousness, from your self-consciousness, and in the end that dreamless state is not separate from self-consciousness. After knowing this,

jñātvānantaprakāśabrahmāloka bhṛt

he enters in the infinite light of transcendental universal consciousness (*ananta-prakāśa*), he enters in the *unmīlana* state in an instant.

First he enters *nimīlana*. *Jñātvā* is related to *nimīlana* and *ananta-prakāśa-bhṛt* is its fruit. He enters in God consciousness, in wakefulness, in dreaming and in dreamless sleep, *"aham-iti-parāmarśanaṃ kāryam"* [one should fix one's awareness on I-consciousness.]

It is *āṇava* in the beginning, because there are three different states, and it will lead to *śāmbhava* in the end. He thinks of these in succession. This is *āṇava* leading to *śāmbhavopāya* and its state, *unmīlana.*

[The explanation which follows was given by Swamiji on a later date. Here he takes up the variant reading *brahmāloka* instead of *bāhyāloka*].

The actual reading of this line is:

"*brahmālokas-tataḥ punaḥ*"
tataḥ punaḥ, not *tamaḥ punaḥ*.
viśvādi bhairavaṃ rūpam jñātvānanta-prakāśa-bhṛt.

It is quite clear.

That is the internal state of God consciousness, *brahmāloka* is the internal world of God consciousness. Because when you enter *samādhi*, you have to pass from the limited objective cycle of the world, through *brahmāloka*, to the unlimited cycle of the world, the internal world.

You have to go further: that is a pathway

viśvādi bhairavaṃ rūpam

from *viśva, taijas* and *prajñā*. This is the Bhairava state, this is all Bhairava state. It is

kiñcij-jñātaṃ dvaitadāyī

Viśva: and then there is *taijas*, and then there is *prajñā*. That means that *taijas* is actual *brahmāloka*. But you have to go further ahead.

You may be stuck in the limited state of God consciousness. That is *brahmāloka* and then you go to the unlimited Bhairava state, beyond *brahmāloka*.

Ātmā and *puruṣa* are the same, the limited being. On the other hand, *paramātmā* and *para-pramātṛ* are the same: unlimited being. All these *pramātās* (subjects) like *vijñānākala* etc. are stages of yoga. *Vijñānākala*, *śuddhavidyā* etc. These are stages that you achieve through these *sādhanās*. You can achieve *vijñānākala, śuddhavidyā* state also, with this technique.[28]

[On being questioned on the merit of the different *upāyas* Swamiji gave the following exposition].

Do not be attached to *śāktopāya*. Be attached to your own practice. It will carry you to *śāktopāya* and *śāmbhavopāya* in its own way. There are thousands of ways and the way that has been selected by your Master is the best way. There is no *phala-bheda*. The achievement is the same. When you have achieved the final state of *āṇavopāya*, you are able to begin with *śāktopāya*. When you have achieved the final state of *śāktopāya*, then you have got the capacity to go in the cycle to *śāmbhavopāya,* the final state of God consciousness.

Āṇavopāya will carry you to the same point of God consciousness, but say, in a cart, in a tonga. *Śāktopāya* in a train. *Śāmbhavopāya* in a jet.

That is the difference. The reaching point, achieving point is the same. But it takes time. But it is worthwhile to take that time. When you reach the *śāmbhava* state, you have to come out with that glamour in this world.

Ramana Maharshi used to come out with that glamour (because we are thrown outside, in the outside circle). So that glory remained

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[28] Reference to the seven *pramātās* and the levels of *tattvas*. Cf. Swami Lakshman Jee, *Kashmir Shaivism: The Secret Supreme*, Delhi 1991, pp. 57-63.

for him in the outside world also. It can be for a little while or in continuity also, if you are really blessed by the Lord.

If you achieve the goal of *āṇavopāya*, you will automatically get entry in *śāktopāya* and in *śāmbhavopāya* also. It is automatic because this push is natural.

You will find out the reality, although I have explained it to you. You will not understand what is *śāktopāya*. You will understand that only through meditation.

There is no difference in the goal.

एवमेव दुर्निशायां कृष्णपक्षागमे चिरम् ।
तैमिरं भावयन् रूपं भैरवं रूपमेष्यति ।। ८७ ।।

evameva durniśāyāṃ kṛṣṇa-pakṣāgame ciram |
taimiraṃ bhāvayan rūpaṃ bhairavaṃ rūpam-eṣyati || 87

87. In the same way on a dark night, at the beginning of the dark fortnight, while meditating on the darkenss, one attains the nature of Bhairava.

Sometimes you see there is *durniśā*. *Durniśā* means that night when it is raining tremendously and that night must not be with the moon. It must be *kṛṣṇa-pakṣa*, a dark night without moonlight; because there is some impression of moonlight in the clouds also. When there is no moon, then it is absolutely dark.

Evameva, in this way, *durniśāyaṃ*: on a rainy night. *Kṛṣṇa-pakṣāgame*, in the dark fortnight.

ciraṃ taimiraṃ bhāvayan rūpam:

This rain must be continuing for hours and what do you have to do? You open your eyes in that darkness. Switch off all the lights in the room. Open the windows and see outside with eyes wide open,

taimiram bhāvayan rūpam

taimiram means full of darkness — then you must think that this whole atmosphere is full of *taimira-rūpa*, the dark form of Bhairava.

It is all Bhairava, dancing outside,

bhairavaṃ vapur-āpnuyāt:

Then he enters in the state of Bhairava, he becomes one with Bhairava.

There should be rain, the sound of that continuity of rainfall will subside other sounds also.

There will be other sounds also, to interfere with your meditation, your contemplation. Your meditation will be carried by the continuous sound of rainfall. *Tarrrr*, like the sound of rain.

evameva durniśāyāṃ kṛṣṇa-pakṣāgame ciram |
taimiraṃ bhāvayan rūpam bhairavaṃ rūpam-eṣyati ||

This is *śāktopāya*. This is not *śāmbhavopāya*. If there were no impression, just absolute darkness, it would be *śāmbhavopāya*. If there is just void, just darkenss and there is no sound, then you would be situated in *sāmbhavopāya*. You would be aware of that voidness. There would be no support.

Śāmbhavopāya is soundless.

एवमेव निमील्यादौ नेत्रे कृष्णाभमग्रतः ।
प्रसार्य भैरवं रूपं भावयंस्तन्मयो भवेत् ।।८८ ।।

evameva nimīlyādau netre kṛṣṇābham-agrataḥ |
prasārya bhairavaṃ rūpaṃ bhāvayaṃs-tanmayo bhavet || 88

88. In the same way, by first closing one's eyes and meditating on the darkness in front, and then opening the eyes and contemplating the (dark) form of Bhairava, one becomes one with that (state of Bhairava).

Evameva; in this way. *Ādau netre nimīlya:* first close your eyes. Close them calmly, without pressing your eyelids. *Agrataḥ kṛṣṇābham* (*dhyātvā*). The word *dhyātvā* is to be added as a supplement. It is understood.

Agrataḥ: At first you must think of Bhairava in his dark form (*tamo-rūpam bhairavam dhyātvā*). *Kṛṣṇābha-bhairava: Bhairava* full of darkness. When you close your eyes, you will see nothing but darkness. If you press your eyelids with pressure, then you will see some white spots also in that darkness. That should be avoided. Only close your eyelids peacefully, calmly. Then for a considerable period, you have to meditate on that darkness and feel that this is the state of Bhairava. This darkness is Bhairava, then you should abruptly open your eyes and you will not see anything before you. Then your meditation is successful. If you see again these spots or things in the room in front of you, then your meditation is not complete. Then you have to close your eyes again and meditate on that Bhairava state which is full of dark voidness. If that darkness persists after opening your eyes, then this meditation is complete. Otherwise it is not complete.

bhairavaṃ rūpaṃ bhāvayan

And after opening your eyes, when you see nothing in front of you, you continue this meditation there also. That is Bhairava. Outside also there is Bhairava, not only inside when your eyes were closed. There is no form to be seen, only darkness.

If you see a particular form, it is finished; this is incomplete *dhāraṇā*.

It will not break your meditation if you want to open your eyes, but you have to perceive that outside also there is nothing but darkenss. Darkness, dark volume. This is the intensity of the *bhāvanā* inside. Darkness inside, when your eyes are closed. When that darkness prevails for some period, open your eyes at once and see that outside also there is darkness. If darkness prevails outside also, then you are Bhairava; you have entered the state of Bhairava.

When this *dhāraṇā* is performed the light must not be daylight. Light must be very dim, because you have to meditate in dim light, in your room.

Bhāvayaṃs-tanmayo bhavet

Then you become one with that Bhairava state of darkness. This is *śāktopāya*.

यस्य कस्येन्द्रियस्यापि व्याघाताच्च निरोधतः ।
प्रविष्टस्याद्वये शून्ये तत्रैवात्मा प्रकाशते ।। ८९ ।।

yasya kasyendriyasyāpi vyāghātāc-ca nirodhataḥ |
praviṣṭasyādvaye śūnye tatraivātmā prakāśate || 89

89. If any organ is obstructed (in its function) by striking (an external object) or if one causes an obstruction oneself, one enters in the nondual state of void, and there itself the Self shines forth.

yasya kasyendriyasyāpi vyāghātāt:

When any organ or limb in your body strikes against some object; when your eye, your nose, your ear, or your mouth, or your body strikes against some object,

yasya kasyendriyasya vyāghātāt ca:

or, *nirodhataḥ* you cause an obstruction; or strike it with some thing yourself, or if it happens accidentally.

When it happens accidentally, or you make a face, i.e. when any limb or organ of your body strikes some object,,

praviṣṭasyādvaye śūnye

you enter in that void of oneness, where the reality of Self is revealed. Here you have to note that you have to meditate on the very incipient sensation of that strike. *Ālocana*; when you enter in that and contemplate on that, you enter in the supreme state of void. This is *śāktopāya*.

vyāghātācca nirodhataḥ

Vyāghātāt: accidentally. When that striking takes place, either accidentally, or *nirodhataḥ*: by doing it yourself with your own effort.

Focus on the first pain, or the first initial sensation of pain, or the sensation of that striking sound. This is *śāktopāya*.

अबिन्दुमविसर्गं च अकारं जपतो महान् ।
उदेति देवि सहसा ज्ञानौघः परमेश्वरः ।। ९० ।।

abindum-avisargaṃ ca akāraṃ japato mahān |
udeti devi sahasā jñānaughaḥ parameśvaraḥ || 90

90. If one recites the great 'a' sound without *bindu* or *visarga*, then, O Goddess, the Supreme Lord, who is a torrent of wisdom, arises at once.

This is *śāktopāya* with a touch of *āṇava* in the beginning.

abindum-avisargaṃ ca akāram japato mahān

Just take the letter '*aḥ*' or the letter '*aṃ*' in any *mantra*. In some *mantras* the letter '*aḥ*' is recited; while in other *mantras* the letter '*aṃ*' is recited. Do not recite the letter '*aṃ*' or '*aḥ*'. Recite this *mantra* without *visarga* and without '*aṃ*'.

The recitation of only '*a*' will carry you to *cakita-mudrā*. This is different from *bhairavī-mudrā*. *Bhairavī-mudrā* is when all your organs are wide open. This is not internal recitation; it is not long '*ā*'. It is short, so it is only *cakita-mudrā*, the pose of astonishment. When you open your mouth *cakita-mudrā* is created. If it does not happen when there is no breathing, *cakita-mudrā* is created. If it does not happen when there is no breathing, *cakita-mudrā* will not take place. But you must give rise to *cakita-mudrā* by this. It is produced by effort, when you open your mouth. Just open your mouth. That is all. Open your mouth abruptly, do not recite anything, because it is only '*a*'. It cannot be recited, because it is without '*aṃ*' and without *visarga*.

abindum-avisargaṃ ca akāram japataḥ; sahasā:

Oh Devī! *sahasā*, in an instant, *mahān jñānaughaḥ parameśvaraḥ udeti*: The supreme *Parameśvara* who is flooded with knowledge of God consciousness rises. There is, first, a touch of *āṇava*, but in the end it is pure *śāktopāya*. When you give rise to *cakita-mudrā* you are in *śāktopāya*. Another *cakita-mudrā* is in *śāmbhavopāya*. That is spontaneous *cakita-mudrā*. It is the same as *bhairavī-mudrā*. When you are astonished; when you become astonished by seeing something new, you enter in *cakita-mudrā*. That

is *śāmbhavopāya*. Spontaneous *cakita-mudrā* belongs to *śāmbhavopāya*.

When you see some hideous or unfamiliar thing then you will go into *cakita-mudrā*. When you see some terrifying figure, then you will enter in *cakita-mudrā*.

It must be spontaneous. It must not be brought about by some instrument. When you see some hideous thing and furious thing; *bhayānaka-rasa* rises,[29] there *cakita-mudrā* will be produced in *śāmbhavopāya*. There has to be real fear. For instance, when you see a lion in front of you, you will go in *cakita-mudrā*.

When you go into *cakita-mudrā* the lion will not touch you at all. You are Bhairava. The lion takes his own way in the forest.

The *nāda* that produces *cakita-mudrā* is this (Swamiji knocks on the desk). This sound will carry you to *śāmbhavopāya*. The end of this sound. You cannot produce it. Can you produce it? Can you recite the sound of the string instrument? Can you recite the sound of birds?

वर्णस्य सविसर्गस्य विसर्गान्तं चितिं कुरु ।
निराधारेण चित्तेन स्पृशेद्ब्रह्म सनातनम् ।। ९१ ।।

varṇasya savisargasya visargāntaṃ citiṃ kuru |
nirādhāreṇa cittena spṛśed-brahma sanātanam || 91

91. Fix your awareness with a mind free of any support at the end of the *visarga* of a letter with *visarga* and you will be in contact with the eternal Brahman.

Savisarga varṇa: it can be recited. When that *varṇa* is recited, it cannot carry you to the *śāmbhava* state. Only that sound will carry you to the *śāmbhavopāya* which is not recitable.

When the sound is not produced by man, by the *tālu* (palate), or throat or something, it will carry you to *śāktopāya*. When it is an

[29] One of the nine *rasas* or basic sentiments of the aesthetic experience: the terrying or fearful sentiment.

automatic sound, it will carry you to *śāmbhavopāya*. You cannot recite it. '*Oṃ*': the end of this sound will carry you to *śāktopāya*. So this *Oṃ namaḥ śivāya* is inferior than this knock on the desk from the Śaiva point of view.

When a person is in *śāmbhava* state, then everything is *śāmbhava* for him, even in *vikalpa*. He is permanently in that state. When he has once entered the *śāmbhava* state, even while he is in that state he may be adopting the practice of *āṇavopāya*. While he is practising *śāktopāya*, he is in *śāmbhava* state. He does this just for play. *Kathā japaḥ.*[30] When he is quarrelling with somebody, when he is doing his own daily work, household work, he is in the *śāmbhava* state.

avikalpa-pathārūḍho yena yena pathāviśet
dhārā-sadāśivāntena tena tena śivībhavet |

He enters in the *śāmbhava* state. So by keeping the mind supportless, one enters in the *sanātana brahma; sanātana* state; the eternal state of God consciousness.

व्योमाकारं स्वमात्मानं ध्यायेद्दिग्भिरनावृतम् ।
निराश्रया चितिः शक्तिः स्वरूपं दर्शयेत्तदा ।। ९२ ।।

vyomākāraṃ svamātmānaṃ dhyāyed-digbhir-anāvṛtam |
nirāśrayā citiḥ śaktiḥ svarūpaṃ darśayet-tadā || 92

92. One should meditate on one's own body in the form of the vast sky, unlimited in all directions, then the Power of Consciousness is free from any support and reveals her own nature.

Svamātmānam: here the word '*ātmānam*' does not mean your individual soul. It means your body. Just imagine that your body is only vacuum, it is nothing.

vyomākāraṃ svamātmānam

[30] *Śiva Sūtra* 3.27: "Even the ordinary talk (of such a yogī) is a recitation of *mantra*."

svaṃ śarīram, vyomākāraṃ = vyomākārībhūtaṃ: vyomākārarūpaḥ, dhyāyet: You think, you must imagine that your body is *vyomākāra,* absolutely void. *Digbhiranāvṛtam*: there are no sides even, no east, west, north and south. Your body is absolutely void, without perception of sides. There are no sides at all. That is *digbhiranāvṛtam,* not supported by sides. In this way, when your energy of God consciousness becomes *nirāśrayā*, without any support, God consciousness reveals her real nature to you.

svarūpaṃ darśayet tadā

This is *śāktopāya*. This cannot be *āṇavopāya* because you have to concentrate on your body. Your body is only void, nothing else.

किञ्चिदङ्गं विभिद्यादौ तीक्ष्णसूच्यादिना ततः ।
तत्रैव चेतनां युक्त्वा भैरवे निर्मला गतिः ।। ९३ ।।

kiñcid-aṅgaṃ vibhidyādau tīkṣṇa-sūcyādinā tataḥ |
tatraiva cetanāṃ yuktvā bhairave nirmalā gatiḥ || 93

93. If one pierces any limb or part of the body with a sharp needle or any other instrument, then by concentrating on that very point, one attains the pure state of Bhairava.

kiñcid-aṅgaṃ vibhidyādau:

Ādau, at first, *tīkṣṇa-sūcyādinā*: there must be a needle which is very sharp; *kiñcid-aṅgaṃ*: let some limb of your body be pricked with a sharp needle. That is *āṇavopāya*. And when you contemplate on the pain of that prick, that is *śāmbhava* state. That will lead you to *śāmbhava*, because there is only pain, there is no body consciousness. Body consciousness is over. With a sharp needle, *tīkṣṇa-sūcyādinā*; *tīkṣṇa* means sharp, *sūcyādinā* means needle. *Ādau*, at first you should *vibhidya* (pierce), *kiñcid-aṅgaṃ*; some part of your body. *Tataḥ;* and afterwards

tatraiva cetanāṃ yuktvā;

adjust your consciousness on that pain.

bhairave nirmalā gatiḥ.

Then you enter in that Bhairava state, without any interruption. *Nirmalā gatiḥ,* the state of purity. This is *śāmbhava* with slight touches of *āṇava*. This *śāmbhava* meditation is in *sthūlā paśyantī.*[31]

चित्ताद्यन्तः कृतिर्नास्ति ममान्तर्भावयेदिति ।
विकल्पानामभावेन विकल्पैरुज्झितो भवेत् ।। ९४ ।।

cittādyantaḥ kṛtir-nāsti mamāntar-bhāvayed-iti |
vikalpānām-abhāvena vikalpair-ujjhito bhavet || 94

94. One should imagine that there is no internal organ within me consisting of mind (intellect and ego-sense). Then owing to the absence of thoughts one will be freed from all thoughts.

Just imagine that the three interal organs, mind, intellect and ego do not exist in me. When you contemplate this way, then the functioning of these three internal organs ceases for good. The mind does not work, the intellect does not work and so the ego does not work,

This is just imagination. Just imagine and then contemplate on this imagination, then they will not function. The functioning of these three internal organs will cease, and then you will achieve the thoughtless state of *śāmbhava*. The super-mind is imagining. There is something more than mind in your body. This is *śāktopāya*.

माया विमोहिनी नाम कलायाः कलनं स्थितम् ।
इत्यादिधर्मं तत्त्वानां कलयन्न पृथग्भवेत् ।। ९५ ।।

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[31] The four stages of the Word (*vāk*): *parā* (the transcendent Word), *paśyantī* (the visionary or intuitive Word), *madhyamā* (the intermediary or purely mental stage of the word) and *vaikharī* (the gross, external expression of the spoken Word) are each subdivided into a gross (*sthūla*), a subtle (*sūkṣma*) and a transcendent (*para*) aspect, as described by Abhinavagupta in the *Tantrāloka* (III. 236. 3). Cp. A. Padoux, *Vāc*, pp. 166-22 ("The Levels of the Word").

māyā vimohinī nāma kalāyāḥ kalanaṃ sthitam |
ityādi dharmaṃ tattvānāṃ kalayan-na pṛthag-bhavet || 95

95. "*Māyā* is deluding, the function of *kalā* (and other *kañcukas*) is fragmentation" — considering the properties of each category in this way, one is [not] separated.

When you imagine and think that the function of *māyā* is to put you in illusion and the function of those five coverings (*kalāyāḥ*) is also functioning by itself, imagine: I have no concern with these. Also the sixth element, *māyā*, has nothing to do with me. And those five covering: *kalā, vidyā, rāga, kāla* and *niyati*,[32] they also have nothing to do with me. I am separate from these.

ityādi dharmaṃ tattvānām

This is their own work. Let them function in their own way, I have nothing to do with them. I am absolutely separated from these five and the sixth element. When you think this way, the '*na*': that *sādhaka* or any individual being; *na* means *naraḥ, pṛthag bhavet;* becomes absolutely void of all these aspects, so he is liberated from *māyā*. He is liberated from *kalā*, from *vidyā*, from *rāga*, He is liberated from all these limited aspects of *māyā*. He is free from them. He has nothing to do with them. This is also *śāktopāya*.

झगितीच्छां समुत्पन्नामवलोक्य शमं नयेत् ।
यत एव समुद्भूता ततस्तत्रैव लीयते ।। ९६ ।।

jhagitīcchāṃ samutpannām-avalokya śamaṃ nayet
yata eva samudbhūtā tatas-tatraiva līyate || 96

96. If one observes a desire as it arises spontaneously, one should put it to rest immediately. It will merge at that point from whence it has sprung up.

When any desire arises in your mind, let it come. Let it flow out. As soon as the desire flows out, put an end to it at once. Do not let it

[32] See Glossary under *kañcuka*.

function at all. As soon as it begins to functin, let this functioning be stopped by the force of your concentration, awareness. And then it is dissolved in that point again where this has risen. Then you enter in desirelessness.

It has nothing to do with repressing some specific desire, because it is at the point of the beginning of desire. It must flow out. That energy, at the point when it flows out, before it has flown, stop it as it begins to flow, at that very moment. This is *śāmbhavopāya*. This is not *śāktopāya*. Because at that very first start of desire, you enter in the desireless state, in the thoughtless state of God consciousness. That is why *śāmbhavopāya* is called '*icchopāya*' [the means of will].

यदा ममेच्छा नोत्पन्ना ज्ञानं वा, कस्तदास्मि वै ।
तत्त्वतोऽहं तथाभूतस्तल्लीनस्तन्मना भवेत् ।। ९७ ।।

yadā mamecchā notpannā jñānaṃ vā kas-tadāsmi vai |
tattvato 'haṃ tathā bhūtas tallīnas-tan-manā bhavet || 97

97. "Who am I when neither my will nor my knowledge has arisen? I am this in reality!" Having become that one should be merged in that and one's mind should be identified with that.

In fact, I have no desire and I have no cognition of any object. When desire and cognition cease to be, then where is that individual being? The individual being also ceases to function as an individual being. The individual being is limited 'I' consciousness. In fact I am like that. I am neither the individual being, nor the individual state of cognition, nor the individual state of desire. I am without desire and without cognition and without the state of individual being. I am free; I am separated from these three states, although it seems that I am one with these three. I have got desire, I have got knowledge and have got a limited soul; but you must imagine that the limited soul does not exist and its desire and its cognition do not exist. In fact, my formation of consciousness is like that.

tal-līnas-tanmanā-bhavet

When one directs one's mind this way, one's individual consciousness is absorbed in God consciousness and one enters in that.

Tathābhūtaḥ means without these three states. Without desire, without knowledge and without individuality. Individuality is finished. Desire is finished. And knowledge is finished. And by meditating this way, one enters in the state of God consciousness.

"*tadā asmī*", *asmi kaḥ*? *tadā asmi kaḥ*? Then where is *asmi*? Where is 'I'-consciousness, where is that individual 'I'? The individual 'I' also dissolves in nothingness. *Asmi* here means 'I'-consciousness. This is *śāktopāya*.

इच्छायामथवा ज्ञाने जाते चित्तं निवेशयेत् ।
आत्मबुद्ध्यानन्यचेतास्ततस्तत्त्वार्थदर्शनम् ।। ९८ ।।

icchāyām-athavā jñāne jāte cittaṃ niveśayet |
ātma-buddhyānanya-cetās-tatas-tattvārtha-darśanam || 98

98. But once will and knowledge have arisen, one should fix one's mind (on the point where they emerge) with undivided awareness of the Self — then one gains insight into the essence of Reality.

Concentrate your mind on your will when it is about to flow out. Not when it has flown out. When it is about to flow. *Icchāyāṃ athavā jñāne*, or concentrate your mind on your knowledge when it is about ot flow out. When it has flown out then nothing will happen. You will not achieve anything. Just at that very point, where it flows out, put your awareness there. Let your awareness be seated there. When your awareness is fixed on that very first start of desire and knowledge, by your own thoughtfree intellectual awareness, *ātma-buddhyānanya-cetā*, then the essence of truth is revealed:

tatas-tattvārthadarśanam.

Tattvārtha means truth. The essence of truth is revealed, *darśanam*. This is *śāktopāya* with touches of *śāmbhava*.

Śāmbhava is when you fix your awareness at the first starting point, when desire is about to flow out. It has not flown out. It is to flow out. That is *śāmbhavopāya*.

You can concentrate on only one energy at the time, either at the start of desire, or at the start of knowledge.

It is one *dhāraṇā*. This is not to be done successively. Either fix your awareness on the incipient moment of *icchā* or on that of *jñāna*. This is *prathamābhāsa*. It will be known to you when when you go to your master with great respect and devotion and he will initiate you in its real way and he will lift you up from individuality to universality.

निर्निमित्तं भवेज्ज्ञानं निराधारं भ्रमात्मकम् ।
तत्त्वतः कस्यचिन्नैतदेवंभावी शिवः प्रिये ।। ९९ ।।

nirnimittaṃ bhavej-jñānaṃ nirādhāraṃ bhramātmakam |
tattvataḥ kasyacin-naitad evambhāvī śivaḥ priye || 99

99. All knowledge is without a cause, without a support and deceptive. In reality this (knowledge) does not belong to anybody. Contemplating in this way, o Dear One, one becomes Śiva.

This is the next process. This objective cognition — *jñānam* — has no cause to rise. How does it arise? It is a wonder. This field of objective cognition is *nirādhāra*, baseless. It has no support. Hence it *is bhramātmakam*. You only feel the rise of this cognition, but the objective cognition which rises in you does not really rise at all. This field of objective cognition is rising in you, in the daily routine of your life, it rises in you always. But in fact, it does not rise at all, becasue it is *nirnimittam*, it has no cause to rise. How does it rise? It is supportless. If it is there, it is an illusion, *bhramātmakam*. The rise of cognition of the objective field is illusion. It is an illusive perception.

This perception is not real perception, this is what he says in this process.

In Vedānta they call not only objective consciousness illusion but also subjective consciousness. That means they have ignored that 'I'-consciousness, so this is a different school of thought. In fact there is no objectivity, because there is no cause for it to rise. There is no support of this objectivity, excepting that you have projected this illusive 'I'-ness on this objective consciousness, from your birth to innumerable births. You have created this perception of objectivity. Objective perception is not at all established.

'I' thinks 'I' only. 'I'-consciousness is to be taken in God consciousness, and God consciousness will be diluted and merged in universal 'I'-consciousness. There you are at home. In fact, *kasyacinna-etat:* for those who are not realized souls and for those who are realized souls, for both these classes, the question of objective consciousness does not arise.

Evambhāvī; in this way, when you contemplate and put your awareness like that, you become one with Śiva, one with that universal God consciousness, I-consciousness. This is *śāktopāya*. This cannot be *śāmbhavopāya*.

चिद्धर्मा सर्वदेहेषु विशेषो नास्ति कुत्रचित् ।
अतश्च तन्मयं सर्वं भावयन्भवजिज्जनः ।। १०० ।।

cid-dharmā sarva-deheṣu viśeṣo nāsti kutracit |
ataśca tanmayaṃ sarvaṃ bhāvayan-bhavajij-janaḥ ||100

100. The One which is characterized as Consciousness is residing in all the bodies; there is no differentiation in anything. Therefore, if a person realizes that everything is full of that (very Consciousness), he conquers the world of becoming.

Sarva-deheṣu: in all the bodies, from that of a tiny, feeble insect to the body of Brahmā; from insect to Brahmā the consciousness is

the same, without any differentiatedness.

viśeṣo nāsti kutracit

There is no differnece in *caitanya;* consciousness in that small, tiny ant or germ or worm, or in the body of Brahmā, or in the body of the sun. So in this way, when any *sādhaka* fixes his awareness that *caitanya* is the same in each and every object, he conquers the duality of the objective world. He rises from duality to the monistic state of God consciousness. This is also *śāktopāya.*

कामक्रोधलोभमोहमदमात्सर्यगोचरे ।
बुद्धिं निस्तिमितां कृत्वा तत्तत्त्वमवशिष्यते ।। १०१ ।।

Kāma-krodha-lobha-moha-mada-mātsarya-gocare |
buddhiṃ nistimitāṃ kṛtvā tat-tattvaṃ-avaśiṣyate ||101

101. If one makes one's mind stable in the various states of desire, anger, greed, delusion, intoxication or envy, then the Reality alone will remain (which is underlying them).

When the fire of *kāma* (desire), the fire of wrath (*krodha*), the fire of *lobha*, greed, and confusion, *moha*, rises in you, when you are totally confused, *kim karomīti vā mṛśan,* and when you are absolutely intoxicated, *mada,* and when your body is full of hatred towards the person who is sitting before you, *mātsarya-gocare,* do you know what to do there?

buddhiṃ nistimitāṃ kṛtvā

Focus the awareness of your intellect evenly in all these. Remain the same and without any interruption of agitation. Do not let your mind be agitated by these things. *Nistimitām* means motionless, without agitation. Your mind must remain in an unagitated state at the point where excitement rises.

He must maintain his awareness when *krodha* is just starting. The fire of *krodha* is rising. When it has risen, then he is lost. And then he cannot control his mind. He cannot control his intellect. He

cannot control his ego. He is finished. He has ruined all the states of his internal organs. They are internal organs; mind, intellect and ego. Ego is also an organ. He can anticipate a situation when he will be angry, for instance, there is a person who has given you much trouble in the past and you have made up your mind, within yourself, at home, that whenever you meet him, you will kill him. You will destroy him. And when he appears near you, then this fire of wrath will arise, and then you have to do this *dhāraṇā*, at that point.

Kṣemarāja says in his commentary on *Spanda-nirṇaya* that he must transform that excitement.

atikruddho prakṛṣṭo vā kiṃ karomīti va mṛśan ||

Spanda Kārikā 1.22

He means that he must transform that excitement, not when it has risen but as it is rising. That is why the saint is broadminded like a child. Saints are broadminded just like the ocean. Big rides of the ocean do not agitate them. Big movements of these emotions like *krodha, kāma, lobha* and *moha* do not agitate them. They are the same, they remain the same, undisturbed.

The waves are transformed in transcendental God consciousness.

kāma-krodha-lobha-moha mada-mātsarya-gocare,
buddhiṃ nistimitāṃ kṛtvā

When you put your unagitated consciousness on the point of these states, the supreme Lord is revealed to you,

tat-tattvaṃ-avaśiṣyate

This is *śāmbhavopāya*. This cannot be *śāktopāya*, because it is just at the rise of *krodha*. There is no thought. This is a thought-free field.

There is only awareness, so it is *śāmbhava*. You can distinguish between *śāmbhavopāya*, *śāktopāya* and *āṇavopāya* yourself after reading this book.

इन्द्रजालमयं विश्वं न्यस्तं वा चित्रकर्मवत् ।
भ्रमद्वा ध्यायतः सर्वं पश्यतश्च सुखोद्गमः ।। १०२ ।।

indrajālamayaṃ viśvaṃ nyastaṃ vā citrakarmavat |
bhramad-vā dhyāyataḥ sarvaṃ paśyataśca sukhodgamaḥ ||102[33]

102. If one meditates on the universe as a magic show, or as a painting, or as a moving picture, contemplating on everything in this way, one experiences bliss.

This whole universe is a magician's world. This is not the real world.

indrajāla-mayaṃ viśvam

Just imagine that this whole universe is only magic, a magical trick. It has no substance in it. No substance of its own, except God consciousness. This *viśva* is only a magician's trick. Do you know who is the great magician? The Lord himself is the great magician. He has created this trick and placed it before us and we think we are differentiated although we are undifferentiated. It seems that we are differentiated from each other. But in fact, we are undifferentiated.

This is only expansion of one's self. This is not differentiatedness of one's self. Expansion is *vikāsa*: blooming. Just as the bud blooms, that is *vikāsa*, and this whole universe is the *vikāsa*, expansion of your own self, of *svātantrya*. This is Śaivism. This is not *māyā*. This is not illusion. This is only expansion of your own nature. If you perceive yourself as differentiated, that is *indrajāla;* that is only a trick played by Lord Śiva to confuse you. You are confused, you do not know what to do. You think that he is your enemy, he is your friend, she is your daughter, he is your son. You are lost in that magician's trick. Or imagine that this whole universe is only a painting of one's own self.

nyastaṃ vā citrakarmavat

nyastam: it is a very well drawn painting.

bhramad-vā dhyāyataḥ sarvam

Or just imagine that this whole unverse is not stationary: it is

[33] The printed text reads *vyastam*, but *vyastam* is incorrect. You should put *nyastam* instead of *vyastam*.

moving. It is moving from one point to another; *bhramat* means moving. It is on the move, it is not destroyed. He has moved from one point to another point. One moves from childhood to youth, from youth to old age, from old age to death, from death to the next birth. It is movement, so it is only a movie. A great movie. In this way it is only a picture, a movie.

The projectionist is one and the magician is one. When one perceives and contemplates in this way, then the state of real bliss takes place.

dhyāyataḥ paśyataśca sukhodgamaḥ

The rise of bliss takes place. This is *śāktopāya*.

First is *dhyāna* and then *sākṣātkāra*, because there are two states. That is why it is *śāktopāya*. If it were only *dhyāna* and *sukhodgamaḥ,* then it would be *śāmbhavopāya*. Because it is first *dhyāna*. You just have to contemplate on it, then perceive it and then that real state of bliss will rise. This is *śāktopāya*.

Dhyāna is the functioning of the mind, but the perceiver is thought. Mind is that individual being who has got differentiated perception. Thought is the desireless state of the mind. Thought is just nearing that *ātmā*, the state of *ātmā*. That is the difference between thought and mind. Thought is *nirvikalpa*, mind is *savikalpa*.

Thought is *parāmarśa*; *śakti-parāmarśa*; not *vṛtti-parāmarśa*. *Vṛtti-parāmarśa* is mind and *śakti-parāmarśa* is thought. There are differences between these two states. *Vṛtti-parāmarśa* disappears when your *parāmarśa* is develped in full awareness, then it takes the form of *śakti-parāmarśa*. When that awareness is trodden down, then it takes the formation of *vṛtti-parāmarśa*. And you are then roaming in the mind. Otherwise you are shining in thought.

न चित्तं निक्षिपेद् दुःखे न सुखे वा परिक्षिपेत् ।
भैरवि ज्ञायतां मध्ये किं तत्त्वमवशिष्यते ।। १०३ ।।

na cittaṃ nikṣiped-duḥkhe na sukhe vā parikṣipet |
bhairavi jñāyatāṃ madhye kiṃ tattvaṃ-avaśiṣyate ||103

103. One's mind should neither be engrossed in suffering nor in pleasure. O Bhairavī! you should know the middle state (between both) — then the Reality alone remains.

Bhairavi: Oh Pārvatī! Do not set your mind or awareness in pain, or in pleasure.

na cittaṃ nikṣiped-duḥkhe na sukhe vā parikṣipet

Then where to put it? We have to put our mind somewhere.

Jñāyatāṃ madhye: you know that the mind must be focused in between these two, at the centre between pain and pleasure. Where the pain has arisen and pleasure has ended. You must put your mind there. You must put your awareness there. Then you will see that the reality of truth will be revealed to you.

bhairavi jñāyatāṃ madhye
kiṃ tattvaṃ avaśiṣyate

First practice fixing your attention between pain and pleasure. Then if you are not successful do it again, do it again, do it again, not 16 times, not 100 times, 1000 times, in two lives, in four lives, in ten lives, in innumerable lives. Do it! But do it now, and begin it right now.

This is *śāktopāya*.

विहाय निजदेहास्थां सर्वत्रास्मीति भावयन् ।
दृढेन मनसा दृष्ट्या नान्येक्षिण्या सुखी भवेत् ।। १०४ ।।

vihāya nija-dehāsthāṃ sarvatrāsmīti bhāvayan |
dṛḍhena manasā dṛṣṭyā nānyekṣiṇyā sukhī bhavet ||104

104. After leaving the attachment to one's body one should realize: 'I am everywhere' with firm mind and with undistracted vision, then one attains bliss.

Take away the 'I'-consciousness, *nija-dehasthām*: of your own body. Take away the 'I'-consciousness of the body and perceive, *bhāvayan*:

dṛḍhena manasā nānyekṣiṇyā dṛṣṭyā

Perceive with a firm mind and one-pointed knowledge: "I am everywhere", *sarvatrāsmi.* I am not only in my body. Take away the 'I'-consciousness of your body by imagination. Take away the 'I'-consciousness from your body, that I am this body. I am not the body of this *mahātmā*.

sarvatrāsmi iti bhāvayan

Then perceive that I am everywhere and existing in each and every body. And by this one-pointed knowledge of a firm mind, one becomes blissful.

Na anyā ikṣiṇyā dṛṣṭyā. That *dṛṣṭi,* that perception which is one-pointed, by his one-pointed perception, he becomes all-blissful. *Sat, cit* and *ānanda,* from the Vedānta point of view, and filled with *svātantrya-śakti* from the Śaiva point of view.

This is *śāktopāya*.

घटादौ यच्च विज्ञानमिच्छाद्यं वा ममान्तरे ।
नैव सर्वगतं जातं भावयन्निति सर्वगः ।। १०५ ।।

ghaṭādau yacca vijñānam-icchādyaṃ vā mamāntare |
naiva sarvagataṃ jātaṃ bhāvayanniti sarvagaḥ ||105

105. "Knowledge, will etc. are not only found within me, they are also present in jars and other objects." [34] **Meditating in this way on the omnipresent (Reality), one becomes all-pervading.**

This pot, this *ghaṭa* is there, And *icchādyam* is in me. *Icchādyam*; thinking of this, desiring this, making use of this, exists in my consciousness. The actual existence of this object is there and using this object, or misusing this object, or perceiving this object is in my consciousness. In fact, neither does this object exist, nor does the

[34] This verse seems to be the basis of Somānanda's statement in his *Śivadṛṣṭi*: "The jar knows by my own self. I know by its self..." (V. 106).

desire for using it exist in me. Then where is it? This consciousness is everywhere.

sarvagataṃ jātam

Consciousness of the subjective world is not only in these two things. It is everywhere. Because when this objective pot, for instance, or this bottle, would be only there, how would I see this bottle again in my dream. So it is everywhere. And this desire is also everywhere. This is only a trick of that magician that it appears only in two places. The placement of these from individuality to universality is to be done by the *sādhaka*. We have to replace it in its real way, I mean, in our consciousness. In our consciousness, we have to replace this object in each and every object in their *prathamābhāsa* state; in the first state of consciousness. There is no difference between these spectacles and this bottle. We have come to know from the Pratyabhijñā school of philosophy of Śaivism that there is no difference between the spectacles, the formation of spectacles and this bottle at that point. So the spectacles are the bottle, bottle is the spectacles. I am Dina Nath Ganjoo, Dina Nath Ganjoo is myself. So, *sarvagataṃ jātam*, my individual consciousness is universal consciousness and the object, any object is the universal object.

Eka pramātā viśva-pramātā: all individuals are one universal being. *Iti bhāvayan:* when you contemplate with full awareness in this way, you become all-pervading. When you do not find your body only at one place, your body is everywhere and your objective world is everywhere. This is also *śāktopāya*.

ग्राह्यग्राहकसंवित्तिः सामान्या सर्वदेहिनाम् ।
योगिनां तु विशेषोऽस्ति संबन्धे सावधानता ।। १०६ ।।

grāhya-grāhaka-saṃvittiḥ sāmānyā sarva-dehinām |
yogināṃ tu viśeṣo'sti sambandhe sāvadhānatā || 106 [35]

[35] I would like to correct the third line as *yoginām tu viśeṣo 'yam*.

106. The perception of object and subject is common to all embodied beings. But characteristic of yogis is that they are constantly aware of this relationship.

The mode of perception of objectivity and subjectivity is the same in each and every being. I mean, the mode, the way, in which you perceive and the way in which this objective world is perceived, that way is the same in each and every being.

grāhya-grāhaka-saṃvittiḥ

The knowledge and the mode of knowledge of the objective world and the subjective world is the same in each and every being. Only there is one exception in yogis, in realized souls, that the contact of objectivity and subjectivity is different in them. It is divine. The contact of objectivity and subjectivity in yogis is divine. Only this difference is there.

sambandhe sāvadhānatā

Because they remian fully aware in each and every act of the daily routine of life, daily routine of action, of *vyavahāra*.

Sambandha means contact. Contact of these two, *grāhya* and *grāhaka*; contact of object, objectivity with subjectivity. When you see your wife, you are excited. When you see your enemy you are not excited. The flood of wrath begins to rise in your mind, because you want to hate him. You want to remove him from your sight. This *sambandha,* this contact of objectivity with your subjectivity is inferior. Yogis do not have this kind of contact. They have divinity in each and every contact.

स्ववदन्यशरीरेऽपि संवित्तिमनुभावयेत् ।
अपेक्षां स्वशरीरस्य त्यक्त्वा व्यापी दिनैर्भवेत् ।। १०७ ।।

svavad-anya-śarīre'pi saṃvittim-anubhāvayet |
apekṣāṃ sva-śarīrasya tyaktvā vyāpī dinair-bhavet || 107

107. One should experience the consciousness also in the body of others as in one's own. Giving up the concern for one's own body, one becomes all-pervading within days.

Put your consciousness of feeling in other living beings also. Just as you would feel the prick of a needle in your body, the pain in you, feel the prick of the needle in some other body. If you get a prick in your body, you will weep. If someone else gets a prick, you will laugh. You will just enjoy it. It is not to be done.

svavadanya-śarīre'pi saṃvittim-anubhāvayet |

Put your consciousness in each and every being, just as if it is in your own body.

apekṣāṃ sva-śarīrasya tyaktvā

What will be the fruit of this act? The fruit of this act will be that day by day, you will lose the 'I'-consciousness of your body and universal consciousness, God consciousness will rise day by day. This is *śāktopāya*.

निराधारं मनः कृत्वा विकल्पान्न विकल्पयेत् ।
तदात्मपरमात्मत्वे भैरवो मृगलोचने ।। १०८ ।।

nirādhāraṃ manaḥ kṛtvā vikalpān-na vikalpayet |
tadātma-paramātmatve bhairavo mṛgalocane ||108

108. Freeing the mind of all support one should not allow any thought (to arise). Then O gazelle-eyed Goddess, the state of Bhairava will be attained when the (individual) self has merged in the Absolute Self.

Sit in some posture and see what your mind wants to do. When it moves to function, do not give any place to its existence. Do not let it go out in any way.

nirādhāraṃ manaḥ kṛtvā.

Do not let your mind react at all, in any way, while functioning. Then, what will happen? This is not *tad-ātma-paramātmatve*, but *tadā-ātmā-paramātmatve*: then the *ātmā*; that individual being; *paramātmatve*; enters in the universal being. Then you are one with God consciousness. You are one with that transcendental state of God consciousness, or Bhairava. This is *śāmbhavopāya*, not *śāktopāya*, because *nirādhāraṃ*; you are not to give any place to the mind for its existence. Put it apart; it will not exist. There will not be any support for this mind to rest on, where will it create confusion? This is a state of being which is thought-free. This is the *śāmbhava* state.

सर्वज्ञः सर्वकर्त्ता च व्यापकः परमेश्वरः ।
स एवाहं शैवधर्मा इति दार्ढ्याद्भवेच्छिवः ।। १०९ ।।

sarvajñaḥ sarva-kartā ca vyāpakaḥ parameśvaraḥ |
sa evāhaṃ śaivadharmā iti dārḍhyād-bhavec-chivaḥ ||109

109. "The Supreme Lord is omniscient, omnipotent and all-pervading; I myself am He." By such a firm meditation one becomes Śiva.

In fact, Lord Śiva is all full of knowledge, full of action and all-pervading. In fact, *Parameśvaraḥ* is *sarvajñaḥ*; all-knowing, all-doing and all-pervading. Concentrate on Lord Śiva for a while. Then after a while when you have fully concentrated on the awareness of Lord Śiva, put that awareness in your own consciousness, in your own individual being. Think that your individual consciousness is one with that of Lord Śiva, who is all knowledge, all action, all-pervading. In this way when your mind and awareness are firmly established, you become one with Śiva. This is *śāktopāya* with some touch of *śāmbhavopāya*.

जलस्येवोर्मयो वह्नेर्ज्वालाभङ्ग्यः प्रभा रवेः ।
ममैव भैरवस्यैता विश्वभङ्ग्यो विभेदिताः ।। ११० ।।

jalasyevormayo vahner-jvālā-bhaṅgayaḥ prabhā raveḥ |
mamaiva bhairavasyaitā viśva-bhaṅgyo vibheditāḥ || 110

110. Just as waves arise from water, flames from fire and rays from the sun, in the same way the differentiated aspects of the unvierse have sprung from me, (that is) Bhairava.

As waves and tides are one with water, and the tongues of all flames are one with fire and as rays are one with the sun (*jalasya-iva-ūrmayaḥ, vahner-jvālā-bhaṅgayaḥ, prabhāraveḥ*), in the same way, all the universal currents rise from me, who is one with Bhairava (*mamaiva-bhairavasya*). This is *śāktopāya* ending in *śāmbhava*.

This *dhāraṇā* is *unmīlana* (with open eyes). As waves and tides are one with water and the tongue of flames are one with fire and the rays of the sun are one with the sun, in the same way, all the universal currents are one with me, rise from me who is one with Bhairava.

भ्रान्त्वा भ्रान्त्वा शरीरेण त्वरितं भुवि पातनात् ।
क्षोभशक्तिविरामेण परा संजायते दशा ।। १११ ।।

bhrāntvā bhrāntvā śarīreṇa tvaritaṃ bhuvi pātanāt |
kṣobha-śakti-virāmeṇa parā saṃjāyate daśā ||111

111. If one moves round and round with the body and suddenly falls on the ground, then, when the energy of agitation comes to an end, the supreme state arises.

Go on walking and wandering, moving and wandering without any end. For instance you go to Amarnath pilgrimage, and go on walking on foot.

bhrāntvā bhrāntvā śarīreṇa

After moving and wandering for a considerable period, I do not mean walking for half an hour, walking for about six hours without a stop, and then when your body aches, you want to lie down somewhere. And you do not reach home.

tvaritaṃ bhuvi pātanāt

Just lie down on the ground at once. Put your body absolutely motionless on the ground.

When the agitation of that *cañcalatā*, of moving and perceiving is over, you will enter in the state of Lord Śiva. Only when you are aware.

kṣobha-śakti-virāmeṇa

This actually happens to yogis when they are absolutely tired, they sit, close their eyes and enter in God consciousness.

The energy of agitation (*kṣobha-śakti*) goes throughout your journey, you know? Then there is exhaustion, and that agitates all your limbs, joints, and body and you want to take rest but you have no room to rest. Sit down on the ground, there and then the agitating energy ends. Then enter in *samādhi*.

This is *śāmbhavopāya*. This is the first class *upāya*. You have to do nothing. Only enter in Glod consciousness after resting.

आधारेष्वथवाऽशक्त्याऽज्ञानाच्चित्तलयेन वा ।
जातशक्तिसमावेश-क्षोभान्ते भैरवं वपुः ॥ ११२ ॥

ādhāreṣvathavā 'śaktyā 'jñānāc-citta-layena vā |
jāta-śakti-samāveśa kṣobhānte bhairavaṃ vapuḥ ||112

112. When, owing to the lack of the capacity to know objects, or by the dissolution of the mind, there is cessation of agitation caused by the energy of absorption, then the nature of Bhairava (manifest itself).

This is a *dhāraṇā* of *śāktopāya*. *Ādhāreṣu* means at the basis of perceptions, that is eyes, ears, nose, throat, skin, everything by which you perceive. *Śabda* (sound = the object of the sense of hearing); *sparśa* (touch = the object of the sense of touching); *rūpa* (form = the object of the sense of sight) and *gandha* (smell = the object of the sense of smell). Those are *ādhāras*. *Ādhāreṣu*: the basis of all objective perceptions.

For instance I have to explain this *śloka*. This is my *ādhāra*. Although I know the meaning I cannot express it in words, *aśaktyā*, I am unable, or I have no knowledge of it. For instance a eunuch cannot have sex with any woman. Similarly an ignorant person who does not know the technique of sex cannot indulge in it. Similarly, if you are ignorant in all these objective experiences of *śabda, sparśa, rūpa, rasa, gandha*, you cannot perceive them.

athavā ādhāreṣu aśaktyā ajñānāt vā

In those organs of perception, by means of *aśakti*; due to the incapacity of understanding those objects you cannot perceive them, because you are blind. You cannot see that object, but you have the curiosity of seeing it. That is *aśakti*. Or, if you want to assimilate some point in some book, but *ajñānāt*: you cannot understand it. You just roam in the ether of ignorance, you cannot understand. That understanding power is gone. That is *ajñānāt*. *Aśaktyā* means when you are blind, you cannot, perceive a form, but you have the curiosity to do so. You want to assimilate that point in that book, but that power is not there. Only curiosity remains. What happens in the end? Enter in that curiosity only, just meditate on that curiosity in which you are floating without understanding anything.

citta-layena vā

Then your mind will not function and at that time, what will happen next?

jāta-śakti-samāveśa-kṣobhānte

Śakti: that is the power to know but not knowing, the power to assimilate. That is *śakti*. And that *śakti* gets diverted into its internal vacuum of God-consciousness. For example, when I cannot explain a *śloka*, I am ashamed. But then I disappear in my own nature. Just unmind your mind and melt in your own nature. Then the *śakticakras*, the wheel of the energies of Lord Śiva rise in your own nature and you get entry in God consciousness: *bhairavaṃ vapuḥ*.

This is *śāktopāya*.

Now follows another way how to get inside consciousness.

संप्रदायमिमं देवि शृणु सम्यग्वदाम्यहम् ।
कैवल्यं जायते सद्यो नेत्रयोः स्तब्धमात्रयोः ॥ ११३ ॥

संकोचं कर्णयोः कृत्वा ह्यधोद्वारे तथैव च ।
अनच्कमहलं ध्यायन्विशेद्ब्रह्म सनातनम् ॥ ११४ ॥

sampradāyam-imaṃ devi śṛṇu samyag-vadāmyaham |
kaivalayṃ jāyate sadyo netrayoḥ stabdhamātrayoḥ || 113

saṃkocaṃ karṇayoḥ kṛtvā hyadhodvāre tathaiva ca |
anackam-ahalaṃ dhyāyan-viśed-brahma sanātanam || 114

113. O Goddess, listen to this mystical tradition. I shall reveal it to you completely:
If the eyes are fixed without blinking the state of liberation (*kaivalya*) will occur immediately.

114. Closing one's ears and similarly closing the lower opening (the anus) one should meditate on the sound without vowel and consonant. Then one will enter the eternal Brahman.

These two *ślokas* refer to *śāmbhavopāya*. This is the supreme way of entering the state of God consciousness.

Sampradāyam: the secret technique of the pathway. Oh Devī! I am explaining this to you, vividly, perfectly.

kaivalyaṃ jāyate sadyo netrayoḥ stabdhamātrayoḥ

Just keeep your eyes wide open, do not see anything. You will get freedom from repeated births and deaths. You will achieve the state of *mokṣa*.

netrayoḥ stabdhamātrayoḥ

Do not move your eyelids. Keep on looking, but do not perceive anything. This is a technique of expansion and withdrawal.

Another technique in the same way is:

saṃkocaṃ karṇayoḥ kṛtvā hyadhodvāre tathaiva ca

Adhodvāre is the opening of the rectum. There are two organs. One is rectum, *guda*, and the other is the sexual organ. You squeeze it inside, *saṃkoca*, and at the same time, close the opening of your ears with your fingers. Squeeze the sexual organ with the force of breath and close your ear openings with your fingers. By squeezing the sexual organ rise of *kuṇḍalinī* takes place.

anackam-ahalaṃ dhyāyan,

and then go on meditating on that sound which is neither vowel nor consonant. *Anackam* means vowel-less, *ahalam* means without consonant. This is only a practical way. You can hear that sound in continuity, like a stream. You cannot utter that sound. You have to meditate upon it.

viśed-brahma sanātanam

You will get entry in that Supreme eternal. This is *śāmbhavopāya*.

कूपादिके महागर्ते स्थित्वोपरि निरीक्षणात् ।
अविकल्पमतेः सम्यक् सद्यश्चित्तलयः स्फुटम् ।। ११५ ।।

kūpādike mahāgarte sthitvopari nirīkṣaṇāt |
avikalpa-mateḥ samyak sadyaś-citta-layaḥ-sphuṭam ||115

115. By standing above a deep well or any abyss and fixing one's eyes (on the bottom of the well or abyss), one becomes completely free from thoughts, and immediately the mind will certainly be dissolved.

This is another technique of *śāktopāya*.

kūpādike mahāgarte.

Just stand at the top of a well; *mahāgarte sthitvā*, a deep well or a deep ditch. Sit at the edge of a well or abyss.

upari nirīkṣaṇāt

Put your sight down to the bottom of that well or that ditch. Do not think anything. See only the depth of the well, do not see the water.

avikalpa-mateḥ

Do not let any other thought get entry in your mind. *Sadyaḥ*: at that very moment, instantaneously,

citta-layaḥ sphuṭam

your mind will not function. It will become unminded and thus get entry in God consciousness.

यत्र यत्र मनो याति बाह्ये वाभ्यन्तरेऽपि वा।
तत्र तत्र शिवावस्था व्यापकत्वात् क्व यास्यति ।। ११६ ।।

yatra yatra mano yāti bāhye vābhyantarepi vā |
tatra tatra śivāvasthā vyāpakatvāt kva yāsyati ||116

116. Wherever the mind goes, whether outside or within, there itself is the state of Śiva. Since He is all-pervading, where else could the mind go?

I will tell you another technique. That is:

yatra yatra mano yāti

Keep your mind free. Keep your mind absolutely free. Do not control it. Do not make any effort to control it. Keep your mind loose, outside in the objective world and inside the objective world. Outside the objective world is when you perceive all these outside objects. And there are inward objects also. That is *sukha* (pleasure), *duḥkha* (pain), *moha* (delusion), *viṣāda* (dejection), all that. Or excitement of sexual joy, that is internal. Those are internal objects. Keep your mind loose from both sides, internally and externally.

yatra yatra mano yāti bāhye vābhyantare'pi vā

Bāhye means in the outside objective world, *ābhyantare* in the inside objective world. Inside in the objective world there is grief, sorrow, sadness, joy etc. These are also objects.

tatra tatra śivāvasthā

When you allow your mind to move freely, you will see that this is only the expansion of God, the expansion of your own consciousness and that your consciousness is pervading in the outside objective

world, and in the inside objective world. Where will that state of *śiva-bhāva* go? It is there. This is *śāmbhavopāya*.

यत्र यत्राक्षमार्गेण चैतन्यं व्यज्यते विभोः ।
तस्य तन्मात्रधर्मित्वाच्चिल्लयाद्भारितात्मता ।। ११७ ।।

yatra yatrākṣa-mārgeṇa caitanyaṃ vyajyate vibhoḥ |
tasya tan-mātra-dharmitvāc-cil-layād-bharitātmatā ||117

117. Whenever the universal Consciousness of the all-pervading Lord is revealed through any of the sense-organs, since their nature is the same (universal Consciousness), then by absorption into pure Consciousness the fullness of the Self (will be attained).

Or there is another technique. It is a technique concerned with *śāktopāya*.

yatra yatra akṣamārgeṇa, yatra yatra vibhoḥ caitanyaṃ vyajyate:

From every side, you will find the presence of *jñāna*, pure perception. That is *vibhoḥ caitanyam*, means the consciousness of the Lord. Consciousness of the Lord is found in each and every perception, through each and every channel of your organic world.

tasya tan-mātra-dharmitvāt

Because you must find out at that moment, say when you perceive a pencil, or when you perceive some object, through your organs. When you perceive just that, know that this perception exists on the basis of consciousness, on the basis of God consciousness. The aspect of perceiving smell, the sensation of touch, *śabda, sparśa, rūpa, rasa* and *gandha*, that aspect, basically is *caitanya*, consciousness, God consciousness. God consciousness is functioning in these perceptions. The basis is God consciousness, so, *cit-layāt*; just dive deep in that consciousness, do not perceive, but go on diving deep in that consciousness which is the basis of all this perceiving.

Bharitātmatā; you will become Bhairava in fullness. You will just become Bhairava.

क्षुताद्यन्ते भये शोके गह्वरे वा रणाद्द्रुते ।
कुतूहले क्षुधाद्यन्ते ब्रह्मसत्तासमीपगा ।। ११८ ।।

kṣutādyante bhaye śoke gahvare vā raṇād-drute |
kutūhale kṣudhādyante brahmasattā samīpagā ||118 [36]

118. At the beginning and end of sneezing, in a state of fear or sorrow, (standing) on top of an abyss or while fleeing from a battlefield, at the moment of intense curiosity, at the beginning or end of hunger; such a state comes close to the reality of Brahman.

This is another technique of finding the reality of God consciousness. This is *śāmbhavopāya.*

Kṣutādyante; just when you begin to sneeze, or when you have sneezed already, at the begining of sneezing and at the end when the sneezing is over, be attentive, or: *bhaye*: at the time when you are in a state of fear, when you are extremely afraid of something which happens, e.g. when the skylab was to fall and the time was fixed at 4 p.m. At that moment, there was *bhaya* everywhere. There was a threat, fear. What will happen in the next five minutes? That is *bhaye.*

Śoke: or at the time intensity of grief, sadness. *Gahvare: gahvare* means when you are stuck. For instance, you are climbing, you descend, you do not find the way. You have lost the way and there is no way to go down. Either you will fall and roll down and you will die. There is no hope for your reaching down safely. That is *gahvara,* bottomless abyss. This is a very difficult pathway where you have to tread. At that moment, what is the position of your mind? See the state of your mind at that moment. What is to be done? You cannot move down.

[36] "*brahma-sattā*", put this word separately. Instead of *-mayī daśā* you should put *samīpagā*. Correct the reading *brahmasattāmayī daśā* as found in the printed K.S.T.S. edition. *Samīpagā* is the correct reading.

vā raṇād-drute

Or there is a gang. The enemies have come with weapons and machine guns and they are about to torture you and, *raṇād drute*: you are running, fleeing.

Kutūhale, or when there is intensity of curiosity. What is this? I want to find out what this is. Sometimes that also happens. Curiosity comes. And *kṣudhādyante:* when there is hunger, you have got appetite. At the beginning of too much appetite and at the end of too much appetite.

brahma-sattā samīpagā.

God consciousness is near in your hand, it is there. You will find it out. At the time of getting angry, if you go into God consciousness, that is *śāktopāya*, but if at the time of losing your temper you catch it before you get angry and the anger has disappeared, that is *śāmbhavopāya*. In *āṇavopāya* you take the support of two things.

वस्तुषु स्मर्यमार्णेषु दृष्टे देशे मनस्त्यजेत् ।
स्वशरीरं निराधारं कृत्वा प्रसरति प्रभुः ।। ११९ ।।

vastuṣu smaryamāṇeṣu dṛṣṭe deśe manas-tyajet |
sva-śarīraṃ nirādhāraṃ kṛtvā prasarati prabhuḥ ||119

119. While looking at a particular space the mind should abandon the thought of all remembered objects, and thus making the body free from all support, the Lord reveals Himself.

Whenever you remember something of the past, that is *vastuṣu smaryamāṇeṣu*.

When you look back at those past happenings, now, at present,

vastuṣu smaryamāṇeṣu dṛṣṭe deśe manas-tyajet

just focus your mind on that space and that time. Where? In the past which you have already seen. Just focus your mind there. Do not sit here. Just focus your mind on that past event as if you are perceiving that.

dṛṣṭe deśe manas-tyajet

Manas-tyajet; you should fix your mind there. *Tyajet* does not mean that you should let it go. Focus the mind, Recollect the past, keep the entire environment before you. Now you are thinking of the past, but the body is in the present. Do not consider the body in its present position. Re-live the past completely.

Sva-śarīraṃ nirādhāraṃ kṛtvā: and what will happen? Your body which is existing here, in the present cycle; *nirādhāraṃ:* it will remain without any basis because it has gone in the past. Past what? Past space and time. Past which was 50 years before and past time also. Your body and your mind, everything has gone there, so nothing remains here. It is only the phantom formation of your body here, equal to nothing.

sva-śarīraṃ nirādhāraṃ kṛtvā

And you find that your body is not existing, although it is here, but it is not existing, it is existing in the past, in the world experienced in the past.

prasarati prabhuḥ

The fountain of God consciousness will appear at that moment. This is *śāktopāya*, because you have to take the help of the body.

क्वचिद्वस्तुनि विन्यस्य शनैर्दृष्टिं निवर्तयेत् ।
तज्ज्ञानं चित्तसहितं देवि शून्यालयो भवेत् ।। १२० ।।

kvacid-vastuni vinyasya śanair-dṛṣṭiṃ nivartayet |
taj-jñānaṁ citta-sahitaṃ devi śūnyālayo bhavet ||120

120. Having fixed one's eyes on a particular object, one should slowly withdraw the gaze from it, as well as the knowledge of that object along with the thought of it. Then, O Goddess, one becomes an abode of the Void.

This *śloka* is another technique of *śāktopāya.*

kvacid vastuni vinyasya śanair dṛṣṭim

Just put your sight on some object (*kvacid vastuni*), on some particular object, *Dṛṣṭim vinyasya*: you should fix your sight on that,

śanair nivartayet

and go on withdrawing the perception of that object slowly, slowly, in your own self. See the seeing, the process of seeing. Hear without hearing.

Taj-jñānaṃ; and the knowledge of that object, *citta-sahitam*; along with your mind, *Devi*: Oh, *Pārvatī* !

śūnyālayo bhavet

You will get entry in that voidness of God consciousness.

भक्त्युद्रेकाद्विरक्तस्य यादृशी जायते मतिः ।
सा शक्तिः शाङ्करी नित्यं भावयेत्तां ततः शिवः ।। १२१ ।।

bhaktyudrekād-viraktasya yādṛsī jāyate matiḥ |
sā śaktiḥ śāṅkarī nityaṃ bhāvayet-tāṃ tataḥ śivaḥ ||121

121. The intuitive insight which is born from intense devotion in one who is detached is the very Energy of Śaṅkara; then one becomes Śiva Himself.

There is another technique. That is the intensity of longing for God, *bhakti-udreka*. When there is intensity of love, you cannot understand anything else in this world. When there is intensity of love for God, you will not recognise anybody, you will not recognize your own body. You will not recognize anything in this world. That state is *śāṅkarī*, the state of Lord Śiva.

Viraktasya, vairāgya: detachment appears from all sides, everything disappears except that intensity of love for God, *bhaktyudrekāt*.

When by the intensity of love for the Lord; *viraktasya;* detachment rises in your mind,

yādṛsī jāyate matiḥ

and the position or state of your intellectual cycle, at that time,

is not intellectual, is not an element of intellect in you. You should see your intellect.

sā śaktiḥ śāṅkarī

That is the energy of God consciousness. That intellect is transformed into the energy of God consciousness and you should perceive that this energy is the real energy. Which energy? The energy of detachment, being detached from all sides because of the intensity of love towards the Lord.

Bhāvayet; you find that out and meditate on that energy; *tataḥ*, then you will become one with Lord Śiva. This is *śāmbhavopāya*.

वस्त्वन्तरे वेद्यमाने शनैर्वस्तुषु शून्यता ।
तामेव मनसा ध्यात्वा विदितोऽपि प्रशाम्यति ।। १२२ ।।

vastvantare vedyamāne śanair-vastuṣu śūnyatā |
tāmeva-manasā dhyātvā vidito'pi praśāmyati ||122 [37]

122. When one perceives a particular object, other objects gradually appear as if void. Meditating on this void in the mind, one attains peace, even when the object is still perceived.

When you perceive something, e.g. you perceive this stand, while perceiving this stand, do not think of this stand. Think what you have perceived before that. That is *vastvantara*. *Vastvantara* is another object, which you have perceived already, other than the object which you are perceiving at present, go to that previous object.

vastvantare vedyamāne śanair vastuṣu śūnyatā

What will happen by this technique? You will not find any object, you will not perceive anything in this world.

śanair vastuṣu śūnyatā

All objects will melt in nothingless, by and by.

tāmeva manasā dhyātvā

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[37] Another variant is *sarvavastuṣu śūnyatā*, cf. Jaideva Singh's edition.

And through your mind, focus on that nothingness. All these objects dissolve in nothingness, in the end. Because when I perceive, I perceive Stephanie, and then I perceive Ellen; at the time of perceiving Ellen, I must perceive Stephanie; so it works like this: everything becomes dissolved in nothingness. You do not perceivie anything. When you perceive a pencil, you perceive this. At the time of perceiving this, you perceive that. So you will neither perceive this nor that, nor the other. There will be only *śūnya;* nothingness. Nothingness will appear in you, in the cycle of the objective world. Take the support of voidness. Focus your mind on the absence of all other objects. The objective world has to be removed and the subjective world is established. This is *śāktopāya.*

śanair vastuṣu śūnyatā tāmeva manasā dhyātvā vidito 'pi

Even after going though the cycle of perception you will enter in the appeased state of God consciousness. *Praśāmyati*: this is the appeased state of God consciousness, where nothing else remains.

किंचिज्ज्ञैर्या स्मृता शुद्धिः सा शुद्धिः शम्भुदर्शने ।
न शुचिर्ह्यशुचिस्तस्मान्निर्विकल्पः सुखी भवेत् ।। १२३ ।।

kiñcij-jñair-yā smṛtā śuddhiḥ sā śuddhiḥ śambhu-darśane |
na śucir-hyaśucis-tasmān nirvikalpaḥ sukhī bhavet ||123

123. The purity which is prescribed by people of little understanding is considered an impurity in the Śaiva system. There is neither purity nor impurity. Therefore, one who is free from such thoughts attains happiness.

This is another technique of *śāktopāya*:

kiñcij-jñair-yā smṛtāśuddhiḥ

The purification which is observed by *kiñcij-jñā*. *Kiñcij-jñā* means the masters of schools of thought other than Śaivism. The *gurus* belonging to other schools of thought have shown that this is pure and this is impure. This is virtuous and this is vicious, good and bad.

Sāśuddhiḥ; that impurity, *śambhu-darśane*: in our Śaivism, it is neither pure nor impure. If you go deep in this philosophy of Śaivism, then you will find that there is neither purity nor impurity.

nirvikalpaḥ sukhī bhavet

So you should leave aside all doubts of purity and impurity, and you will get the blissful state of God consciousness. This is *śāktopāya*.

It is a technique in understanding, that there is no purity and no impurity.

सर्वत्र भैरवो भावः सामान्येष्वपि गोचरः ।
न च तद् व्यतिरेकेण परोऽस्तीत्यद्वया गतिः ॥ १२४ ॥

sarvatra bhairavo bhāvaḥ sāmānyeṣvapi gocaraḥ |
na ca tad-vyatirekeṇa paro'stītyadvayā gatiḥ ||124

124. The reality of Bhairava is present everywhere, even in common people. He who knows that nothing exists apart from Him, attains the non-dual state.

This is another technique of *śāktopāya*. You have to think,

sarvatra bhairavo bhāvaḥ sāmānyeṣvapi gocaraḥ

Sāmānyeṣu means even in ordinary ignorant persons when they act in their daily routine of life, they talk to each other, confidentially or in public, whatever they talk, they talk on the basis of God consciousness. "Where are you going? I will do that..." This is the *gocarī-bhāva* [38] of God consciousness that they possess. They possess the perception of God consciousness at the time of their daily routine of life, *hānā-dānādi-vyavahāra*. Because at each and every point of your daily routine of activities, God consciousness is not absent.

Sāmānyeṣu-api: in ignorant persons also it is *gocaraḥ*, it is known.

In Vedānta also it is said:

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[38] The field of sense-perception, cp. the division of Vāmeśvarī. Cp. *Pratyabhijñā Hṛdaya* 12, Jaideva Singh's edition, p. 81ff.

utainaṃ gopā adṛśan utainaṃ-udahāryaḥ |
utainaṃ viśvā bhūtāni sa dṛṣṭo nṛdayātunaḥ ||

God is realized by everybody. He is perceived by everybody. God is realized by ignorant people. God is realized by those who have nothing to do with God. They have also realized God. And those who are only engrossed in household activities, those women carrying water from the river, who know nothing else, they have also realized God. So, *dṛṣṭaḥ*: he is realized, from all sides he is realized, let Him elevate us.

In the same way he says:

sarvatra bhairavo bhāvaḥ sāmānyeṣvapi gocaraḥ

In ignorant persons also, God consciousness is realized. The *Bhairava-bhāva*, the state of Bhairava is realized by ignorant persons also. Because you must dive deep in this, that

na ca tad vyatirekeṇa paro'sti

nothing exists outside that God consciousness. By realizing that non-duality, *advayā-gatiḥ*, you will get entry in that oneness of God consciousness. This is *śāktopāya*.

समः शत्रौ च मित्रे च समो मानावमानयोः ।
ब्रह्मणः परिपूर्णत्वादिति ज्ञात्वा सुखी भवेत् ।। १२५ ।।

samaḥ śatrau ca mitre ca samo mānāvamānayoḥ |
brahmaṇaḥ pari-pūrṇatvād-iti jñātvā sukhī bhavet ||125

125. Having the same feeling towards friend and foe, remaining the same in honour and dishonour, the one who knows that Brahman is always full remains happy.

This is another *śāktopāya* technique, *samaḥ śatrau*: when you reside in sameness everywhere; if anybody shoots you, or kills you, you laugh. If anybody embraces you, you laugh. You laugh everywhere.

Samaḥ śatrau: towards an enemy or a friend, *samaḥ:* remain the same, and also *mānāvamānayoḥ*: in honour and in dishonour.

brahmaṇaḥ pari-pūrṇatvāt

Because you are always full. If you are honoured you are full. If you are dishnoured you are full. If you are teased by enemeies you are full. If you are loved by friends, you are full. You are, you exist, you live in fullness. Hate and love are one if you perceive them in God consciousness.

Iti jñātvā: if you understand this; *sukhī bhavet:* you will get entry in that blissful state of God. This is *śāktopāya*.

Second explanation:

You should remain the same towards your enemy or your friend. Do not lose your temper before your enemy and do not be too excited on seeing your friend. See what Christ said when he was nailed on the cross.

samaḥ śatrau ca mitre ca samaḥ mānāvamānayoḥ

Do not appreciate it if you are respected, if you are honoured by people. See the sameness in honour and dishonour, in fame and notoriety because in the real sense the state of *Brahman* is always full in each and every movement of life.

brahmaṇaḥ paripūrṇatvāt

If you understand this way you will achieve the state of bliss. This is *śāktopāya*. Fortunately the commentator has also called it *śāktopāya* here.

We find the same idea in *Utpalastotrāvalī* in the following verse:

jayanto'pi hasantyete jitā api hasanti ca |
bhavad-bhakti-sudhāpāna mattāḥ ke'pyeva ye prabhoḥ ||

Utpaladeva Śivastotrāvaḷī 16.3

If they get victory, they laugh, if they are defeated, they laugh. Those who are intoxicated with the wine of your devotion, laugh whether they are defeated or victorious.

न द्वेषं भावयेत्क्वापि न रागं भावयेत्क्वचित् ।
रागद्वेषविनिर्मुक्तौ मध्ये ब्रह्म प्रसर्पति ।। १२६ ।।

na dveṣaṃ bhāvayet-kvāpi na rāgaṃ bhāvayet-kvacit |
rāga-dveṣa-vinirmuktau madhye brahma prasarpati ||126

126. One should neither feel hatred nor attachment towards anyone. Being free from both attachment and hatred, in the centre (between both extremes) Brahman unfolds.

The commentator has interpreted this as the *śāmbhava* state, but it is not *śāmbhava*. It is *śāktopāya*.

You should not be attached in any way to some particular object, nor should you feel any aversion for any particular object.

rāga-dveṣa-vinirmuktaḥ,

without detachment and attachment. If you remain in the centre, above attachment and detachment, the supreme Brahman will shine. This is *śāktopāya*.

यदवेद्यं यदग्राह्यं यच्छून्यं यदभावगम् ।
तत्सर्वं भैरवं भाव्यं तदन्ते बोधसंभवः ।। १२७ ।।

yadavedyaṃ yadagrāhyaṃ yac-chūnyaṃ yadabhāvagam |
tat-sarvaṃ bhairavaṃ bhāvyaṃ tadante bodha-sambhavaḥ
|| 127

127. The unknowable, the ungraspable, the void, that which pervades even non-existence, contemplate on all this as Bhairava. At the end (of this contemplation) illumination will dawn.

You begin with *āṇava* and end in the *śāmbhava* state, you can understand it for yourself. The definition of *śāmbhava* is when you put your mind, when you meditate on nothingness, absolute nothingness. That is the *śāmbhava* state. When there is some object to be meditated upon, that will be *śāktopāya*, or *āṇavopāya*.

When you see spectacles or a book, do not see them. See the absence of the spectacles or the book. Find out that which you do not perceive. When you perceive the master, see what is not master. See the absence. Just see and see nothing. This is the absolute state of relaxation — the state of voidness.

Yadavedyam: that which is not an object, that which has not come in the range of objectivity; *yadagrāhyam*; that which is not realized, perceived. That which is beyond perception, that is *agrāhyam*; *yacchūnyam*: that which is void, which is nothing, *yadabhāvagam*: that which has melted in absolute nothingness,

tat-sarvaṃ bhairavam

that is Bhairava, that is the state of Bhairava. If you meditate in this way, in the end you will attain the state of God consciousness. This is the *śāmbhavba* state, *śāmbhava* technique.

In *āṇavopāya* you have to take the support of other sources also, such as breath or mind. Everything is there in *āṇava*. In *śāktopāya* there is only mind, functioning of mind. In *śāmbhavopāya* there is no mind in the end. In *śāmbhava* you have to discard the functioning of the mind. It is not mind, it is just to dive in the uminded state. That is *śāmbhavopāya*. If you put only mind, not other sources, it is *śāktopāya*, and if there is adjustment of breath, adjustment of *mantra*, worship, *pūjā*, etc., that is *āṇavopāya*.

नित्ये निराश्रये शून्ये व्यापके कलनोज्झिते ।
बाह्याकाशे मनः कृत्वा निराकाशं समाविशेत् ।। १२८ ।।

nitye nirāśraye śūnye vyāpake kalanojjhite |
bāhyākāśe manaḥ kṛtvā nirākāśaṃ samāviśet ||128

128. Fixing one's mind on the external space which is eternal, supportless, empty, all-pervading and free from limitation, in this way one will be asborbed in non-space.

This is the state where you begin with *śāktopāya* and end in *śāmbhavopāya*.

nitye nirāśraye śūnye vyāpake kalanojjhite bāhyākāśe

Just meditate upon ether. Which ether? When you see this *bāhyākāśa*, that blueishness, in fact this blueishness also does not exist there. You feel that blueishness but it is nothingness. This is not blue colour. This is *nitya*, eternal. The sky is always eternal, it will not be affected by skylabs.

Nirāśraye: it has no *ādhāra*; it is not based on any support. It is supportless. That is *nirāśraye*. *Śūnye*: it is void, absolutely void. *Vyāpake*: it is all-pervading, everywhere you find the state of *ākāśa*. *Kalanojjhite*; and there is nothing to be perceived in this *ākāśa*. When you go on realizing and diving deep in the state of this *bāhyākāśa* [external space], put your mind on this *bāhyākāśa* and a time will come when you will get entry in that *ākāśa* which is beyond the *bāhyākāśa*. That is the supreme voidness of God consciousness. So at the time of entering in the supreme void of God consciousness, that is the *śāmbhava* state. Till then, it is *śākta*, because there is some support. In voidness there is some support in the blueishness of the sky. But the blueishness also fades when you get entry in that supreme voidness of God consciousness. So, this is *śāktopāya*.

यत्र यत्र मनो याति तत्तत्तेनैव तत्क्षणम् ।
परित्यज्यानवस्थित्या निस्तरङ्गस्ततो भवेत् ।। १२९ ।।

yatra yatra mano yāti tat-tat tenaiva tat-kṣaṇam |
parityajyānavasthityā nis-taraṅgas-tato bhavet ||129

129. Towards whichever object the mind moves, one should withdraw it from there at that very moment. By thus leaving it without support one will become free from mental agitation.

This is also a tecnique that you begin in *śāktopāya* and end in *śāmbhavopāya*.

yatra yatra mano yāti

Just leave your mind free. Let it go wherever it goes. Wherever it wants to go, let your mind remain free.

yatra yatra mano yāti tat-tat tenaiva tatkṣaṇaṃ parityajya.

For instance, if it goes to these spectacles, at that very moment, do not let it perceive those spectacles. Tell it to do something else. Then it will go to a book. Tell it to do something else. Do not let it stay at the perception of the book. Let it go to something else. *Parityajya*; you should push it from that point. Wherever the mind goes, push it to another object. And from that object, push it to another object. And from that object, push it to another object. Just disperse it. Do not let it remain at the same point.

tat-tat tenaiva

Tenaiva; by that very mind; *tat-kṣaṇam*; at that very moment; *parityajya;* you should leave it, abandon that, you should keep your mind *anavasthityā*, means you should not let it remain resting at any point. You have to leave your mind, and allow it to function. Leave your mind free. But follow your mind. You have to follow your mind if it goes to one point. Let it go but be attentive to it. Do not let it rest. Just do not allow it to function there. Tell it to go somewhere else, so it will remain without any support. When it becomes supportless, then it will get entery in that supportless, blissful state. This is the technique.

nis-taraṅgas-tato bhavet

Then you will get entry in the state where there are no tides, the tideless state of God consciousness, where there are no waves. That is the *nirvikalpa* state. So here you have to begin with *śāktopāya* and end in *śāmbhava*.

भया सर्वं रवयति सर्वगो व्यापकोऽखिले ।
इति भैरवशब्दस्य सन्ततोच्चारणाच्छिवः ।। १३० ।।

bhayā sarvaṃ ravayati sarvago-vyāpako'khile |
iti bhairava-śabdasya santatoccāraṇācchivaḥ ||130

130. Bhairava is one who makes everything resound (*ravayati*) with fear (*bhayā*), and who pervades the entire universe. He who utters this word 'Bhairava' unceasingly becomes Śiva.

Just find out the meaning of *Bhairava*. When you want to find out the meaning of *Bhairava*, you have to explain these three letters of the wrod *bhairava* that is '*bha*', '*ra*', and '*va*'. '*Bha*' means threat, fear; '*ra*' means screaming, crying, and '*va*' means all-pervading presence of God consciousness. When you scream in fear, God is there. It is with the intensity of fear that you cry out to the Lord to protect you. You want His support. If God is there you are protected. You have to focus your mind on the meaning of *Bhairava*. You have to scream before the Lord, not before anybody else. The fear has to be extreme, the torture has to be intense.

This is just the explanation of *Bhairava*. What is the state of *Bhairava*? '*Bhairava*' means when you are afraid and scream, he is there. *Vyāpakaḥ* means, he is all-pervading. He is there.

iti bhairava-śabdasya

When you want to explain the state of *Bhairava*, recite this word *Bhairava* in continuity, *santatoccāraṇāt*, and you will become Bhairava. When you yourself become Bhairava, what fear is there? This is *śāktopāya*.

अहं ममेदमित्यादि प्रतिपत्तिप्रसङ्गतः ।
निराधारे मनो याति तद्ध्यानप्रेरणाच्छमी ।। १३१ ।।

ahaṃ mamedamityādi pratipatti-prasaṅgataḥ |
nirādhāre mano yāti taddhyāna-preraṇācchamī || 131

131. While making assertions like "I am, this is mine", etc., the mind goes to that which is supportless. Inspired by this meditation one becomes peaceful.

This is *śāktopāya* ending in *śāmbhava*.

tad-dhyāna preraṇācchamī

When you get that blissful, sound state of perfect peace, then you have to do nothing. Where you have nothing to do, that is the perfect state of peace. That is the *śāmbhava* state. Now, you have to begin with *śāktopāya*. That is:

ahaṃ-mama-idam-ityādi pratipatti-prasaṅgataḥ.

Prasaṅgataḥ means in all these relationships, for example: I am Lakshman Joo. Denise is my disciple. Viresh is her son. Stephanie is my disciple. All these relationships. *Pratipatti* means in the state of all these perceptions, when you keep your mind supportless, *nirādhāraṃ*; without Viresh, without your friend, without your husband, without your wife. You should keep your mind away from these relationships, such as, this is mine, this is not mine etc.

You have to remove personal 'I'-ness from all these things, like: This is mine, this is not mine. This is my money, this is not my money, etc.

And you have to keep your mind *nirādhāraṃ*, without attachment, without the *ādhāra* of these discriminating perceptions.

tad-dhyāna-preraṇāt nirādhāre yāti

In this way, if you induce your mind to do this kind of perceiving, you will get the peaceful, blissful state of God consciousness. This is *śāmbhava*.

नित्यो विभुर्निराधारो व्यापकश्चाखिलाधिपः ।
शब्दान् प्रतिक्षणं ध्यायन् कृतार्थोऽर्थानुरूपतः ।। १३२ ।।

nityo vibhur-nirādhāro vyāpakaś-cākhilādhipaḥ |
śabdān pratikṣaṇaṃ dhyāyan kṛtārtho 'rthānurūpataḥ ||132

132. "Eternal, omnipresent, without any support, all-pervading, Lord of all that is" — by meditating every moment on these words one attains fulfillment in accordance with their meaning.

God is all-pervading. God is eternal. God is supportless. God is *vyāpakaḥ*: omnipresent. *Akhilādhipaḥ*: He is the ruler of each and every object of this world; just try to find out these things, what I am saying. I am saying: God is eternal. God is all-pervading. God is supportless. God is everywhere. And God is the ruler of each and every object, and

pratikṣaṇaṃ dhyāyan

you meditate upon these words in continuity, simultaneously: eternity, all-pervasiveness, supportless, being everywhere and the ruler of each and every object.

śabdān pratikṣaṇaṃ dhyāyan kṛtārtho 'rthānurūpataḥ.

By concentrating on their meaning, *arthānurūpataḥ* means when you concentrate on these words in this way, *kṛtārthaḥ*; a *sādhaka* gains his desired object, becomes purposeful. This is *śāktopāya*.

अतत्त्वमिन्द्रजालाभमिदं सर्वमवस्थितम् ।
किं तत्त्वमिन्द्रजालस्य इति दार्ढ्याच्छमं व्रजेत् ।। १३३ ।।

atattvaṃ-indrajālābham-idaṃ sarvam-avasthitam |
kiṃ tattvam-indrajālasya iti dārḍhyācchamaṃ vrajet || 133

133. "All this universe is without reality, like a magic show (*indrajāla*), for what reality is there in a magic show?" By firmly thinking in this way, one obtains peace.

This is the technique of *śāmbhava*. When there is nothingness it is *śāmbhava*. I told you that before. When there is nothing, but there is some support for the time being, this is *śāktopāya*. When it is supported all around up to the end, then it is *āṇavopāya*. So you find out yourself what is *śāmbhava*, what is *śākta* and what is *āṇava*. Only if you keep your alertness, awareness there.

idaṃ sarvaṃ avasthitam

Whatever you find in this world, whatever you see, whatever you perceive in these 118 worlds, it is *atattvam*, it has no essence, there is nothing in that. It is just like a joke.

atattvaṃ indrajālabham

It is just like the net of Indra, that is *māyā,* illusion.

It has no substance in it. So this way you find all these 118 worlds. In reality there is only God consciousness alone which appears in the state of 118 worlds.

idaṃ sarvam avasthitam atattvam

It has no basis. There is no substance in it and it is just like *indra-jāla*, the net of Indra, just like *māyā*. *Māyā* is just a mockery and nothing else.

kiṃ tattvam indrajālasya

Just find out what is *indrajāla*. Just find out these 118 worlds, and analyze that *indrajāla*. What is that *indrajāla*? For instance, I saw in a dream that I was dying and Lord Yama's agents came and dragged me. Yama then looked at my register which showed my past deeds, my sins and crimes. He was looking angrily at my face. I was shivering. In my dream I called my Master and he asked me to meditate. Then everything disappeared and I was in my own state.

This whole universe is nothing. You have to realize that this world is a magic show and is baseless. If you meditate on this, it will end in God consciousness.

आत्मनो निर्विकारस्य क्व ज्ञानं क्व च वा क्रिया ।
ज्ञानायत्ता बहिर्भावा अतः शून्यमिदं जगत् ।। १३४ ।।

ātmano nirvikārasya kva jñānaṃ kva ca vā kriyā |
jñānāyattā bahir-bhāvā ataḥ śūnyam-idaṃ jagat ||134

134. How can the immutable Self have any knowledge or activity? All external objects depend on our knowledge of them. Therefore this world is void.

Your self is *nirvikāra*. It is without change. It has no *vikṛti*. *Ātman* is *nirvikāra*. So, there is actually neither knowledge nor lack of it.

Here you find the lack of it. Here you find knowledge. I know it, I do not know it. For instance, I tell you to read it and explain it to me. Can you do that? You cannot do it. So it is not knowing.

I will tell Nilakanth Gurtoo to explain it, he will read it and explain it. That is knowing. But it is all a joke.

It is a kind of change. There is some change in you, you cannot understand. There is some change in him, he can understand. So this is change. Wherever there is change, it is ignorance. As long as there is change, say, change of perception, that is ignorance. In reality, there is neither knowledge, nor ignorance. For example, when you see the colours on the peacock's feathers, go to the source — the plasma in the egg. Lalleśvarī sang a song while experiencing the essence of that state which has no colours.

That is what he says here:

ātmano nirvikārasya

The Self, the real Self is *nirvikāra*; it has no *vikāra* i.e. changes. Because actually *jñāna* and *kriyā* are unnatural. They are not natural. It is not your nature. It is like the colours of the peacok's fathers appearing in the colourless state.

Knowledge and action are adjusted only in outward objectivity, in the outward world of the cycle of objectivity.

bahir-bhāvā jñānāyattā

It is a technique through the mind, through perception. You have to find out what is knowledge, what is action. For instance, you cannot understand anything, just try to see that state of not understanding. You will get entry in God consciousness. When you understand just find out how you have understood. You will get entry in God consciousness.

This is *śāmbhava* technique. There is no support, because it is *śūnya*, it is neither knowledge nor action.

ataḥ śūnyam-idaṃ jagat

So he finds the whole universe dissolved in *śūnya,* voidness, in *mahā-śūnya*. This is *śāmbhava*.

न मे बन्धो न मोक्षो मे जीवस्यैता विभीषिकाः ।
प्रतिबिम्बमिदं बुद्धेर्जलेष्विव विवस्वतः ।। १३५ ।।

na me bandho na mokṣo me jīvasyaitā vibhīṣikāḥ |
pratibimbam-idaṃ buddher-jaleṣviva vivasvataḥ ||135 [39]

135. There is neither bondage nor liberation for me, they are just like bogies for the fearful. This (world) is like a reflection in the mind, just as the sun is reflected in water.

Na me bandhaḥ: I have no bondage; *na me mokṣaḥ*, I am not liberated. I am neither bound nor liberated. This liberation and bondage is just attributed to *jīva*, the individual soul. And to him, these two perceptions, being in bondage and being liberated, are *vibhīṣikāḥ*; they make him terrified. He protests, he jumps.

Even the knowledge of liberation. I am liberated? What is that? It is also a bondage. It is also ignorance. Bondage and liberation are attributed to the individual. And there is change in bondage and in liberation.

pratibimbam-idaṃ buddher jaleṣviva vivasvataḥ

You should find out this knowledge, i.e. being elevated and being liberated, or being bound in the cycle of this world. If you are bound in this cycle of the world, that is bondage. And if you are liberated from the cycle of the world, whether you are bound or liberated, this bondage and liberation are just a reflection in the limited intellect, in *buddhiḥ*. *Buddhiḥ*, in fact, denotes the limited intellectual element. On the contrary, it is not a reflection in the unlimited God consciousness. That is something else. That is *śāmbhava*, when you find out that this whole cycle of the 118 worlds is reflected in God consciousness. When you perceive the reflection of this world in your intellect, in your limited intellectual state, this terrifies you. Because for instance, you ignore Samdu's son and you will not ignore Viresh,

[39] You should correct "*na me bandho na mokṣo me*" as "*na me bandho na me mokṣaḥ*. "*bhītasyaitā vibhīṣikāḥ*" is an incorrect reading.

your own son. This is the reflection of that limited cycle of intellect. That is called *buddhiḥ*. But the other is called *saṃvit*. The unlimited cycle of *jñāna* is *saṃvit* i.e. God consciousness. When you find out, this is a reflection in God consciousness, then there is neither attachment, nor detachment. Then you are *muktaḥ*, you become *jīvan-muktaḥ*. So

pratibimbam-idam buddher

It makes you sad when you find out that this is reflected in your limited intellect, not in the unlimited *saṃvit*, knowledge.

jaleṣu-iva-vivasvataḥ

You find the reflection of the sun in various streams of water. Somewhere you will find the sun shining. The reflection of the sun is being cut if the water is gushing down, and if the water is stationary, you will find it stationary. In the same way, these things happen in the individual reflection. In the individual cycle of intellect, it is bondage. It will give you fear. To whom will it give fear? *jīvasya;* to the individual. So, you have to find out:

na me bandho na me mokṣaḥ

I am neither bound, nor am I liberated. Become divine, always. Do not put limited shrunken thoughts in you. Try to keep your mind broad. Even when you are engaged in mundane activities like buying wood, but internally you remain there. That will make you divine. This is *śāktopāya*.

इन्द्रियद्वारकं सर्वं सुखदुःखादिसङ्गमम् ।
इतीन्द्रियाणि संत्यज्य स्वस्थः स्वात्मनि वर्तते ।। १३६ ।।

indriya-dvārakaṃ sarvaṃ sukha-duḥkhādi-saṅgamam |
itīndriyāṇi saṃtyajya svasthaḥ svātmani vartate || 136

136. All association with pleasure and pain occurs through the senses. Therefore detach yourself from the senses and abide within your own Self.

This is *śāktopāya* technique ending in *śāmbhava*. First you find pleasure, then you find pain; all these things happen in this world — pain, pleasure, sorrow, sadness, excitement.

indriya-dvārakam

Your organs are functioning in a limited way, sometimes you find pain, sometimes sorrow, sometimes excitement, sometimes ego, and so on.

itīndriyāṇi saṃtyajya

Leave aside the functioning of your organs. Be above the state of the organs,

svasthaḥ svātmani vartate

then you will remain in your real nature of God consciousness. This is *śāktopāya* ending in *śāmbhava*. This is also a practice of wisdom, not technique of *sādhanā*.

This is *sādhanā* in wisdom, in understanding. It is in the mind and in the intellect.

ज्ञानप्रकाशकं लोके आत्मा चैव प्रकाशकः ।
अनयोरपृथग्भावाद् ज्ञानी ज्ञाने विभाव्यते ।। १३७ ।।

jñānaprakāśakaṃ loke ātmā caiva prakāśakaḥ |
anayor-apṛthag-bhāvād jñānī jñāne vibhāvyate ||137 [40]

137. Knowledge illumines everything in this world; and the Self is the one who illumines. Since they have the same nature, knowledge and the knower should be contemplated as one.

Jñānaṃ prakāśakaṃ loke:

In this world knowledge is that faculty which makes you understand things.

[40] Put the above reading in place of the printed one (KSTS and Jaideva Singh's edition) which is: *jñāna-prakāśakaṃ sarvaṃ sarvenātmā prakāśakaḥ| eka-eka-svabhāvatvāt jñānaṃ-jñeyaṃ vibhāvyate||* The corrected reading is taken from Kṣemarāja's Śiva Sūtra Vimarśinī on III.2 where he quotes this version.

ātmā caiva prakāśakaḥ

But the individual soul is also that element which makes you understand things. So, there are two things. One is knowledge and the other is the holder of knowledge, *ātmā*. *Ātmā* is the knower, where knowledge is resting. Where is knowledge resting? In *ātmā*. So there are these two substances. One is knowledge and the other is *ātmā*. Knowledge makes you understand things in this world and *ātmā* also makes you understand. So, in this way, this is also a technique of wisdom, of understanding. You have to understand what is knowledge and what is *ātman*.

anayor-apṛthag-bhāvāt

Ātmā and knowledge are actually one. *Ātmā* and knowledge are one inseparable entity. So,

jñānī jñāne vibhāvyate

You will find the *ātmā* resting in knowledge and you will find knowledge resting in *ātmā*. Because it is wisdom of something you have to find out, so it is *śāktopāya*.

मानसं चेतना शक्तिरात्मा चेति चतुष्टयम् ।
यदा प्रिये परिक्षीणं तदा तद्भैरवं वपुः ।। १३८ ।।

mānasaṃ cetanā śaktir-ātmā ceti catuṣṭayam |
yadā priye parikṣīṇaṃ tadā tad-bhairavaṃ vapuḥ ||138

138. O Dear One, when the mind, the (individual) consciousness, the vital energy and the limited self, these four have disappeared, then the nature of Bhairava appears.

Mānasam: mind, *cetanā*: sentience, *śakti:* energy, and *ātmā*: soul. These four, *iti catuṣṭayam*: thse are four substances. One is mind; mind is the organ of differentiated thoughts, *cetanā* is differntiated perception, intellect. *Śaktiḥ* is energy of breath, breathing in and out. So, mind, the organ of differentiated thoughts, *cetanā*, the organ of differentiated perception, *śakti*, the energy of breath, and *ātmā*, limited

ego *iti catuṣṭayam:* these are four. These four have ruined the nature of man. These four have actually destroyed and ruined everything that we have, the treasure we have. It is looted by these four substances. Which substances? Mind, differentiated perception, intellect, energy of breath, and *ātmā*, limited ego.

yadā priye parikṣīṇam:

When you leave these aside, Oh dear Pārvatī!

yadā parikṣīṇaṃ tadā tad-bhairavaṃ vapuḥ

In order to find the state of Bhairava shining all around, you have to leave these things. I have given you the technique to breathe in and out in the *āṇava* cycle. The purpose of this exercise of breathing in and out is just to ignore the breathing in and out. Because a time will come when, while breathing in and out, time will stop. It stops and you will get entry in that central vein.

And differentiated perception: When you practice one-pointedness in differentiated perception, in a wrong perception, a wrong notion, then there will be undifferentiated perception which is attributed to Śiva. Differentiated thoughts will become undifferentiated thoughts, only one thought will remain. So, the mind will become mindless. Differentiated perception will become undifferentiated perception. They will reside in the undifferentiated state. The energy of breath becomes breathless. And *ātmā*, the ego, becomes unlimited being. That is the reality of *śāmbhava*.

This is the end of the 112 techniques in *Vijñāna Bhairava*.

Now in conclusion:

निस्तरङ्गोपदेशानां शतमुक्तं समासतः ।
द्वादशाभ्यधिकं देवि यज्ज्ञात्वा ज्ञानविज्जनः ।। १३९ ।।

nistaraṅgopadeśānāṃ śatam-uktaṃ samāsataḥ |
dvādaśābhyadhikaṃ devi yajjñātvā jñānavijjanaḥ ||139

139. O Goddess! I have revealed 112 methods of reaching quietude (lit. the waveless state of the mind), knowing which a person becomes wise.

I have explained to you, Oh Pārvatī! this *upadeśa*, means these methods which are *nistaraṅga*; techniques of tideless state, where where are no changes. These are *upadeśas* of the *nistaraṅga* state. I have explained to you 100 techniques plus 12 more.

dvādaśa-abhyadhikam

So I have explained to you 112 techniques. *Yaj-jñātvā*: by knowing these techniques you will become filled with knowledge.

अत्र चैकतमे युक्तो जायते भैरवः स्वयम् ।
वाचा करोति कर्माणि शापानुग्रहकारकः ।। १४० ।।

atra caikatame yukto jāyate bhairavaḥ svayam |
vācā karoti karmāṇi śāpānugraha-kārakaḥ ||140

140. If one is established in only one of them, one becomes Bhairava Himself. Such a person can achieve anything by word alone, his curse or blessing will be powerful.

These 112 ways which have already been described and explained, any person dedicated to one of these processes,

atra ca ekatame yuktaḥ,

the person who is devoted to one of these processes, out of 112, becomes himself Bhairava. He and Bhairava are one. There is not the least difference between him and Lord Śiva.

vācā karoti karmāṇi

He acts, he does things by speech; not by doing. Whatever he says, is done. That is: *karmāṇi vācā karoti*. He works through speech,

śāpānugraha-kārakaḥ

and he becomes the giver of curses and bestower of boons.

अजरामरतामेति सोऽणिमादिगुणान्वितः ।
योगिनीनां प्रियो देवि सर्वमेलापकाधिपः ।। १४१ ।।
जीवन्नपि विमुक्तोऽसौ कुर्वन्नपि न लिप्यते ।

ajarāmaratām-eti so 'ṇimādi-guṇānvitaḥ |
yoginīnāṃ priyo devi sarva-melāpakādhipaḥ ||141
jīvannapi vimukto 'sau kurvannapi na lipyate | [41]

141. O Goddess! (Such a yogi) attains freedom from old age and death and is endowed with supernatural powers like *aṇimā* and others. He becomes the beloved of the Yoginīs and the master over spiritual gatherings.

142A. He is verily liberated in this life itself, and though he is performing all activities he is not affected by them.

He achieves that state where there is neither birth nor death,

ajara-amaratām-eti

and he becomes endowed with all the eight great yogic powers.

aṇimādi-guṇa-anvitaḥ

Guṇa here means power. *Aṇimādi-aṣṭa-guṇa-anvitaḥ* means *aṣṭa-siddhi-anvitaḥ*.

yoginīnāṃ priyo devi

Oh, *Devī*, he becomes dear to *yoginīs*.

The one who is loved by *yoginīs,* he becomes one with Lord Śiva. The one who is loved by *devas*, that is death, *devānāṃ priyaḥ*. *Devas* call him back to their abode. His life is over.

yoginīnāṃ priyaḥ

His life is filled with life,

sarva-melāpakādhipaḥ

and he becomes the *adhipaḥ*, the chief, I mean the chief director of all the *melāpas*; assemblies, spiritual gatherings, *sarva-melāpa* means spiritual gatherings, that take place between *yoginīs* and *siddhas* in *samādhi*. In *samādhi* you can experience this *melāpa*, the gathering of *siddhas* and *yoginīs*. They gather before him, before the *sādhaka* who is in *samādhi*, and they bestow on him all the boons they can.

jīvannapi ca vimukto 'sau kurvannapi ca ceṣṭitam

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[41] Swamiji has taken the variant reading *ca ceṣṭitam*.

Although he is doing all the activity of the world, he is not away from the daily routine of life, he becomes absolutely liberated, *jīvan-mukta*.

Now Devī puts a question to Lord Śiva.

श्रीं देवी उवाच

इदं यदि वपुर्देव परायाश्च महेश्वर ।। १४२ ।।

एवमुक्तव्यवस्थायां जप्यते को जपश्च कः ।

śrī devī uvāca:

idaṃ yadi vapur-deva parāyāś-ca maheśvara ||142

evamukta-vyavasthāyāṃ japyate ko japaśca kaḥ |

142-143A. The blessed Goddess said:

O Great Lord ! If this is the wonderful form (essence) of the Supreme Energy, then who will recite and what will be the recitation following the established order?

Oh Lord, if this is the *svarūpa*, the essence of the Supreme Energy, then where will recitation and its object stand? There will be no recitation of the name of any deity and no deity whose name is to be sung, or remembered. So, there is neither recitation, neither *japya*, nor *japa*. *Japa* means recitation, *japya* means for whom the recitation is done. Then these two cease to exist. Is this the real state of supreme Energy, that you have explained in these 112 ways, 112 processes?

ध्यायते को महानाथ पूज्यते कश्च तृप्यति ।। १४३ ।।

हूयते कस्य वा होमो यागः कस्य च किं कथम् ।

dhyāyate ko mahānātha pūjyate kaśca tṛpyati ||143

hūyate kasya vā homo yāgaḥ kasya ca kiṃ katham ||

143-144A. Who will meditate, o Great Lord, who will worship and who will be gratified by the worship? Who will offer oblations in the sacrificial fire, and whose is the offering? Who will perform sacrifice and how is it to be offered?

Oh, my Lord, who can meditate? *pūjyate kaśca*: who can worship? *kaśca tṛpyati*: and who can get satisfaction? *Hūyate kasya vā homaḥ*: what is to be offered? *Hūyate, kaḥ hūyate*: who can offer the oblations in sacrificial fire? *Kasya vā homaḥ*: whose is the offering? There is neither offering, nor is there anything to be offered.

yāgaḥ kasya ca kiṃ katham:

How can any oblation take place and whose is the oblation? There is nothing of that sort there.

Now Bhairava explains to Devī:

श्री भैरव उवाच

एषात्र प्रक्रिया बाह्या स्थूलेष्वेव मृगेक्षणे ।। १४४ ।।
भूयो भूयः परे भावे भावना भाव्यते हि या ।
जपः सोऽत्र स्वयं नादो मन्त्रात्मा जप्य ईदृशः ।। १४५ ।।

śrī bhairava uvāca
eṣātra prakriyā bāhyā sthūleṣveva mṛgekṣaṇe ||144
bhūyo bhūyaḥ pare bhāve bhāvanā bhāvyate hi yā |
japaḥ so'tra svayaṃ nādo mantrātmā japya īdṛṣaḥ ||145

144A-145. Bhairava answered:

O gazelle-eyed Goddess, the ritual tradition is external and meant for those on the gross level.

The contemplation on the supreme state which is done continuously, that is real recitation (*japa*) in this (esoteric) tradition. The sound (*nāda*) which is resounding by itself is the real *mantra* to be recited.

One and a half *ślokas* are to be read together. Oh, Devī, this is the tradition, of *japa, dhyāna, pūjā*, worship etc. This is the outward tradition, meant only for *sādhakas* at the gross level.

sthūleṣu eva sādhakeṣu vartate.

Sthūla means gross, those who do not have that subtle strength of awareness, who cannot maintain that strength of subtle awareness; for them:

bhūyo bhūyaḥ pare bhāve

it is to be done in continuity, in that supreme state.

yā bhāvanā bhāvyate

Bhāvanā means contemplation, meditation. In continuity. *Bhūyo bhūyaḥ* is not again and again. *Bhūyo bhūyaḥ* means in a chainlike way. When you practice again and again, then there is a pause. There should be no pause. Chainlike contemplation. Just like that flame you see in the movement of a candle, without any pause. In that way, you should meditate. You should not meditate with pauses. If you meditate with pauses, everything is finished. Nothing will be achieved. Real recitation is where you get a flow of *nāda*. Automatic *nāda* flows out. *Nāda* means the real 'I'-consciousness. And *japya* means the Deity for whom you are reciting is *mantrātmā*, full of the universal 'I'.

The contemplation which is done there, that is real *japa*, that is real recitation. And this way you should know that the embodiment of the universe is Bhairava himself, that is the *mantra* to be recited.

Now he explains what is *dhyāna*:

ध्यानं हि निश्चला बुद्धिर्निराकारा निराश्रया ।
न तु ध्यानं शरीराक्षिमुखहस्तादिकल्पना ।। १४६ ।।

dhyānaṃ hi niścalā buddhir-nirākārā nirāśrayā |
na tu dhyānaṃ śarīrākṣi-mukha-hastādi-kalpanā ||146

146. Meditation (*dhyāna*) is verily an unwavering awareness, formless and without support. Meditation does not consist in imaginative visualisation of the body (of the deity) with organs, face, hands etc.

Meditation means when your intellectual awareness becomes one-pointed and attached to formlessness. Not only formlessness, but also supportlessness. *Nirāśraya*: without any support. If you contemplate with support; for instance, to meditate with support is

just to meditate between the two breaths, or to meditate between the two eyebrows, just to meditate between one point and another point. This is meditation with support. But you should meditate without any support. Just take hold of that point, that is all. Maintain awareness there. That is *nirāśraya*. That is *dhyāna*; that is the real meditation. That is real contemplation.

na tu dhyānaṃ śarīrākṣi-mukha-hastādi-kalpanā

That is not meditation where you meditate on the body, on the body of the deity, or *akṣi*, organs of the deity, or *mukham*, face and hands and so on. This is not *dhyāna*. *Dhyāna* is that which is without form and without support, *niscalā buddhiḥ* [unwavering insight].

And what is *pūjā*, the real worship?

पूजा नाम न पुष्पाद्यैर्या मतिः क्रियते दृढा ।
निर्विकल्पे परे व्योम्नि सा पूजा ह्यादराल्लयः ।। १४७ ।।

pūjā nāma na puṣpādyair-yā matiḥ kriyate dṛḍhā |
nirvikalpe pare vyomni sā pūjā hyādarāl-layaḥ || 147 [42]

147. Worship (*pūja*) does not consist in offering flowers and other substances. The real worship consists rather in setting one's mind firmly on the supreme void of thought-free consciousness. This worship is an absorption with great fervour and respect.

Worship is not done with flowers, with ghee, with all those things, that you gather from the market and the garden. In that way you cannot do real *pūjā*. The real worship is that where your intellect is firmly established.

matiḥ kriyate dṛḍhā

Where your intellect is firmly established, in the supreme void of thoughtlessness. The thought-free and supreme void of *cidākāśa*, consciousness, that is real *pūjā*,

[42] Variant for *pare vyomni is mahāvyomni.*

hyādarāl-layaḥ.

where one merges, with great respect, with great honour. You dissolve. You lose everything. Not with dishonour, not with hatred, but with honour. You merge in that supreme thoughtfree state of *cidākāśa*.

अत्रैकतमयुक्तिस्थे योत्पद्येत दिनाद्दिनम् ।
भरिताकारता सात्र तृप्तिरत्यन्तपूर्णता ।। १४८ ।।

atraikatama-yuktisthe yotpadyeta dinād-dinam|
bharitā-kāratā sātra tṛptir-atyanta-pūrṇatā ||148

148. If anyone is established in any of the ways (described here), what he experiences is fulfilled day by day, until his spiritual satisfaction reaches its utmost fullness.

If anyone who is devoted to one of these 112 ways,

atra ekatama yuktisthe

to him, any state, whatever is found by him, whatever is experienced by him, that state is filled with Bhairava. That is the real satisfaction you get from worship, *sātra tṛptiḥ*. That is the real satisfaction of worshipping, and hence, this satisfaction is *atyanta-pūrṇatā*, supreme fullness.

महाशून्यालये वह्नौ भूताक्षविषयादिकम् ।
हूयते मनसा सार्धं स होमश्चेतनास्त्रुचा ।। १४९ ।।

mahā-śūnyālaye vahnau bhūtakṣa-viṣayādikam |
hūyate manasā sārdhaṃ sa homaś-cetanā-srucā ||149 [43]

149. Real oblation (*homa*) consists in offering all the elements, the senses and sense-objects along with the mind into the fire of the Great Abode of the Void, using awareness as the sacrificial ladle.

[43] "*Sa homas-sruk ca cetanā*" is an alternative reading.

mahā-śūnyālaye

When there is *agni*, that fire which is situated or established in the great Void, the fire of great voidness, when all the five elements of your body and all the sensual engagements of your body and all your senses, along with your mind are offered in that fire, that is real *homa*; that is real *havana*; *yāga*, where awareness is the spoon of offering.

यागोऽत्र परमेशानि तुष्टिरानन्दलक्षणा ।
क्षपणात्सर्वपापानां त्राणात्सर्वस्य पार्वति ।। १५० ।।

रुद्रशक्तिसमावेशस्तत्क्षेत्रं भावना परा ।
अन्यथा तस्य तत्त्वस्य का पूजा कश्च तृप्यति ।। १५१ ।।

yāgo'tra parameśāni tuṣṭir-ānanda-lakṣaṇā |
kṣapaṇāt sarva-pāpānāṃ trāṇāt sarvasya pārvati ||150

rudra-śakti-samāveśas-tat-kṣetraṃ bhāvanā parā |
anyathā tasya tattvasya kā pūjā kaśca tṛpyati ||151

150-151. O supreme Goddess, (real) sacrifice (*yāga*) consists (here) in satisfaction full of bliss.
O Pārvatī! The sacred place of pilgrimage (*kṣetra*) consists in supreme contemplation (*parā bhāvanā*) and the absorption into the Śakti of Rudra, by which all sins are removed and all (beings) are saved.
How can there be any other worship and fulfilment in relation to this (non-dual) Reality?

And *yāga*, sacrifice, is there, Oh Devī ! the satisfaction of being united with that final beatitude, final bliss.

Now what is *kṣetra* or *tīrtha* (the sacred place) ? You must go to a *tīrtha* also for removing your sins:

When you enter in that full trance in the energies of Bhairava, when you enter in the wheel of the energies of Bhairava,

rudra-śakti-samāveśaḥ

when you enter in the *śaktis* of Rudra, of Bhairva — that is *śakti-samāveśa*; that is *kṣetra*. *Kṣetra* means the sacred spot where worship and all spiritual practices are done. That is *kṣetra* or *tīrtha*. Sacred field, not the whole field; *tīrtha*. There are two parts of the word *kṣetra*, *kṣa* and *tra*. *Kṣa* means to destroy and *tra* means to protect. What is destroyed and what is protected?

kṣapaṇāt sarva-pāpānām

Where all sins are destroyed, and where you get all round protection from evil, that is real *kṣetra*. Hence this *kṣetra* is supreme *bhāvanā*; supreme state of *bhāvanā*. *Bhāvanā* means when you direct your mind with awareness to one point.

Bhāvanā is not *samādhi*. *Bhāvanā* is directing your mind with awareness.

anyathā tasya tattvasya kā pūjā kaśca tṛpyati

Otherwise, if this were not real *kṣetra*, how could that supreme state of Lord Śiva be adored, and fulfilment attained. Adoration, satisfaction, only exists in this trance of Rudra. *Śakti*: when you enter in the energies of Lord Śiva. When you enter in an external *tīrtha* like *Kṣīra-Bhavānī*, or *Jvālā*,[44] you enter only in duality and nothing is achieved there.

Now just see what is a bath, bathing:

स्वतंत्रानन्दचिन्मात्रसारः स्वात्मा हि सर्वतः ।
आवेशनं तत्स्वरूपे स्वात्मनः स्नानमीरितम् ।। १५२ ।।

svatantrānanda-cinmātra-sāraḥ svātmā hi sarvataḥ |
āveśanaṃ tat-svarūpe svātmanaḥ snānam-īritam ||152

152. Real sacred bath (*snāna*) is called absorption into the essential nature of one's own Self. This Self is the universal essence of freedom, bliss and consciousness.

[44] Temples of the Goddess in Kashmir and goal of pilgrimage (ed.).

First you must feel and experience your own self, which is not your own individual self but universal, because of its freedom, because of its superiority, blissfulness and because of its consciousness. Filled with freedom, filled with bliss, filled with consciousness and the essence of these three is your self. That self is the universal Self; that is not the individual self. That universal Self is found everywhere.

svātmā hi sarvataḥ vartate

When you enter in that supreme *svarūpa*, when you make your individual being enter in that universal Self; that is a real bath, that is really bathing. That is really taking a bath. When you go to the bathroom and put your boiler on and take a bath, that is not a bath. That is only washing your material body.

यैरेव पूज्यते द्रव्यैस्तर्प्यंते वा परापरः ।
यश्चैव पूजकः सर्वः स एवैकः क्व पूजनम् ।। १५३ ।।

yaireva pūjyate dravyais-tarpyate vā parāparaḥ |
yaś-caiva pūjakaḥ sarvaḥ sa evaikaḥ kva pūjanam ||153

153. The offering with which worship is performed, the Transcendent-and-Immanent (*parāpara*) who is worshipped with these offerings, and the worshipper himself, they are all one. What is then worship (*pūjana*)?

Take your garden where flowers are blooming, you cut these flowers just to offer them at the feet of your Lord. Or you get *dhūpa, dīpa* and *gugal* from the market and offer them before the feet of the Lord. But actually these things are the Lord Himself. That flower is the Lord, that incense is the Lord, that *agarbatti* is the Lord, everything is the Lord. And the adorer is the Lord. So the Lord is everywhere.

Kva pūjanam: where will adoration take place? Adoration is impossible. How can you adore the Lord, if you are yourself the Lord? How can you offer anything to the Lord, for whatever you offer is the Lord Himself? So there is no way of worshipping. He is the worshipper himself.

Now, he condenses the essence of all these 112 ways:

व्रजेत्प्राणो विशेज्जीव इच्छया कुटिलाकृतिः ।
दीर्घात्मा सा महादेवी परक्षेत्रं परापरा ।। १५४ ।।

vrajet-prāṇo viśej-jīva icchayā kuṭilākṛtiḥ |
dīrghātmā sā mahādevī para-kṣetraṃ parāparā || 154 ||

154. Outgoing breath goes out and ingoing breath comes in, in a crooked way by the energy of Will.
The Great Goddess straightens herself.[45] This is the real sacred space (*kṣetra*) which is Transcendent-and-Immanent (*parāparā*).

When your breath goes out: *vrajet-prāṇaḥ*: when your breath flows out and *viśet jīvaḥ*; when your intaking breath enters in, *kuṭilā-kṛtiḥ*: in a crooked movement, because from the heart it moves in a crooked way. It does not move in a straight line. That is *kuṭilākṛtiḥ*.

Now what do you have to do? He says: *dīrghātmā icchayā*, i.e. *icchayā dīrghātmā*: there are three powers functioning in the movement of breath. One power is that of breath. That is called *prāṇa-śaktiḥ*. Another power is that of the Lord. That is called *prabhu-śaktiḥ*. The third power is that of the self, that is called *ātma-śaktiḥ*. *Prāṇa-śaktiḥ*, *prabhu-śaktiḥ* and *ātma-śaktiḥ*. *Prāṇa-śaktiḥ* is that energy, when you are asleep; when you are unaware of where you are, still this movement of breath takes place, unconsciously. That is the energy of *prāṇa*. That is called *prāṇa-śaktiḥ*.

Ātma-śaktiḥ is when you control the breath. You stop it. You stop it for some time. By which energy do you stop it? This energy is called *ātma-śaktiḥ*.

And when, by the grace of the Lord, this *prāṇa* enters in your central vein, *madhya-nāḍī*, that is guided by *prabhu-śaktiḥ*. That is

[45] Reference to Kuṇḍalinī Śakti who is first crooked and becomes straight in the moment of awakening (ed.)

the energy of the Lord. Among these energies, you cannot direct *prāṇa-śaktiḥ*. *Prabhu-śaktiḥ* is out of question because it is in the hands of Lord Śiva, so it is absolutely impossible to influence it.

He says *icchayā*. *Icchayā* means by your *ātma-śaktiḥ*. By *ātma-śaktiḥ* you have to breathe in and by *ātma-śaktiḥ* you have to breathe out. You do not have to breathe in and out involuntarily.

Dīrghātmā: This must occupy less space, more time. That is the meaning of *dīrghātmā*. *Parāparā* means more supreme than supreme. That is supreme *kṣetra* and not supreme *kṣetra*, or rather more supreme than supreme, *parāparā*.

अस्यामनुचरन् तिष्ठन् महानन्दमयेऽध्वरे ।
तथा देव्या समाविष्टः परं भैरवमाप्नुयात् ।। १५५ ।।

asyām-anucaran tiṣṭhan mahānandamaye'dhvare |
tayā devyā samāviṣṭaḥ paraṃ bhairavam āpnuyāt ||155

155. Reciting and being continuously immersed in her (the Great Goddess) and being established in the sacrificial ritual of great bliss, one is united with this Goddess and (hence) attains (union with) Bhairava.

And this is the real *adhvara*. *Adhvara* means *yāga* or *havana*: sacrificial fire. In this supreme sacrificial fire, the one who is focused in continuity; in recitation of breath, giving it more span of time, not span of space. Space will be shortened. The more time, the less space, and less time more space. When you are breathing violently, it will occupy more space. It will go up to this point. When you are breathing slowly, it will go to this place. So more time, less space. Less time, more space. And in this supreme *yāga*, the one who is attached to it in continuity, he is actually married to that supreme Energy of Lord Śiva.

tayā devyā samāviṣṭaḥ paraṃ bhairavam-āpnuyāt

Samāviṣṭaḥ means married to the supreme Energy of Lord Śiva. Do you know what it means 'to be married'? He has become one

with that Energy, and the one who is married this way, he enters and he achieves the state of supreme Bhairava.

षट्शतानि दिवा रात्रौ सहस्राण्येकविंशतिः ।
जपो देव्याः समुद्दिष्टः सुलभो दुर्लभो जडैः ॥ १५६ ॥

ṣaṭ-śatāni divā rātrau sahasrāṇyekaviṃśatiḥ |
japo devyāḥ samuddiṣṭaḥ sulabho durlabho jaḍaiḥ ||156

156. In one day and night this recitation of breath takes place 21,600 times. This *japa* of the Goddess which is enjoined is easy for everybody; only for the ignorant is it difficult.

sulabho durlabho jaḍaiḥ

And this *japa*, this recitation, this automatic recitation of breath in the span of 24 hours takes place 21,600 times; *divā rātrau*, day and night.

sahasrāṇi-ekaviṃśati

This recitation is done 21 thousand and six hundred times in 24 hours.

japo devyāḥ samuddiṣṭaḥ

And this recitation of supreme energy is said to be available to everybody.

prāṇasyānte sudurlabhaḥ

But when it is being recited the way I have taught you, Oh Devī! I mean, to give it more time and less space, then it is *sudurlabhaḥ*; this *japa* is very difficult to attain.

prāṇasyānte sudurlabhaḥ is a variant reading.

We have classified the space of breath in 16 *tuṭis*. One *tuṭi* is two fingerspaces and one quarter. And in these 36 fingerspace, there are 16 *tuṭis*. *Prāṇasyānte* means when one *tuṭi* is reduced. When the *tuṭis* are shortened, lessened, only 15 *tuṭis* remain. Then that *japa* is *durlabha* (difficult). So when you breathe in a lengthy way, then it is *durlabha japa*. Otherwise, everybody recites for 24 hours but nothing

happens. But when you breathe in 15 *tuṭis* only you give it more duration of time and less space, then it will be real *japa*. And afterwards, what do you have to do? You have to lessen it again by another *tuṭi*, so you go on with 14 *tuṭis*. Lengthen the span of time.

Space has to be lessened. That is the real *japa* and then you will see that after one or two weeks, you will be born anew, you will get substantial progress. That is real *japa*. Otherwise, everybody is breathing in and out, day and night, like a dog or a bear, or a beast.

इत्येतत्कथितं देवि परमामृतमुत्तमम् ।
एतच्च नैव कस्यापि प्रकाश्यं तु कदाचन ।। १५७ ।।

परशिष्ये खले क्रूरे अभक्ते गुरुपादयोः ।
निर्विकल्पमतीनां तु वीराणामुन्नतात्मनाम् ।। १५८ ।।

ityetat-kathitaṃ devi paramāmṛtam-uttamam |
etac-ca naiva kasyāpi prakāśyaṃ tu kadācana || 157

paraśiṣye khale krūre abhakte gurupādayoḥ |
nirvikalpamatīnāṃ tu vīrāṇām-unnatātmanām || 158

157-159. O Goddess! I have explained this excellent supreme immortal nectar to you. Never disclose this (secret) to anyone who is a disciple of another tradition, who is of bad or cruel nature, or who has no devotion to the feet of the Master. But it (this teaching) should be given without any hesitation to those whose mind is free from doubts, to spiritual heroes, to those whose heart is open, and to those who are devoted to the Master.

Oh *Devī*, I have put before you the supreme way where you will become nectarized. This is the supreme nectar I have put before you. You should never reveal this nectar to anybody, not to those who are *para-śiṣya*, i.e. followers of other schools. To them, you should not reveal this path. *Khale*: one who is mischievous; *krūre*: one who is hard-hearted,

abhakte gurupādayoḥ

one who is not attached to the feet of the Master, who is not devoted to the feet of the Master. But to those, who doubtlessly surrender before the Master:

nirvikalpa-matīnāṃ

Vikalpa means doubt, *nirvikalpa* means doubtless, those who do not put their own reasoning in between. Do not question whatever comes from the lips of your Master, do not put your reason there. Total surrender. That is *nirvikalpamatiḥ*.

And those who are *vīras* do not go into the details of the acts of the Master. They consider all his actions as divine. Then you will rise. Otherwise you will fall and fall and fall. And *unnatātmanām*: you should expand your mind. You should have a vast vision in your mind.

You mind must become *unnata*, expanded. To such disciples you must reveal this nectar.

भक्तानां गुरुवर्गस्य दातव्यं निर्विशङ्कया ।

bhaktānāṃ guru-vargasya dātavyaṃ nirviśaṅkayā ||159 A

159A. It should doubtless be imparted to those devoted to the line of Gurus (spiritual teachers).

And to those also who are devotedly attached to the Master, you must reveal to them this nectar that I have already explained to you, without any hesitation, *nirviśaṅkayā*.

ग्रामो राज्यं पुरं देशः पुत्रदारकुटुम्बकम् ।। १५९ ।।
सर्वमेतत्परित्यज्य ग्राह्यमेतन्मृगेक्षणे ।
किमेभिरस्थिरैर्देवि स्थिरं परमिदं धनम् ।। १६० ।।

grāmo rājyaṃ puraṃ deśaḥ putra-dāra-kuṭumbakam ||159
sarvam-etat-parityajya grāhyam-etan-mṛgekṣaṇe |
kimebhir-asthirair-devi sthiraṃ param-idaṃ dhanam ||160

159-160. O gazelle-eyed Goddess! One should take hold of this (teaching) renouncing everything: one's village, kingdom, one's city and country, one's son, daughter and family. O Goddess! These are all impermanent, but this alone is the permanent treasure.

If you have to renounce your own town, your own kingdom, your own body, your own space, your own place, your own son, your own wife, your own *kuṭumba*, all that you must abandon, but you must protect this supreme nectar that I have revealed to you.

Ultimately every one will be detached from these things. You will be separated from your house. You will be separated from your property, your bank balance. But this is the supreme imperishable treasure.

प्राणाऽपि प्रदातव्या न देयं परमामृतम् ।
श्री देवी उवाच
देवदेव महादेव परितृप्तास्मि शङ्कर ।। १६१ ।।

prāṇā api pradātavyā na deyaṃ paramāmṛtam |
Śrī Devī uvāca:
deva-deva mahādeva paritṛptāsmi śaṅkara || 161

161. One may even give up one's life, but one should not give up this supreme nectar of immortality.
The Goddess said:
O God of gods, O Great God! O Śaṅkara, I am fully satisfied.

रुद्रयामलतन्त्रस्य सारमद्यावधारितम् ।
सर्वशक्तिप्रभेदानां हृदयं ज्ञातमद्य च ।। १६२ ।।

rudrayāmala-tantrasya sāram-adyāvadhāritam |
sarva-śakti-prabhedānāṃ hṛdayaṃ jñātamadya ca || 162

162. Today I have understood the essence of the Rudrayāmala Tantra, and the heart of all the various energies.

Even if you have to surrender your life you must surrender that, but you must not give up this supreme nectar.

Now Pārvatī says:

Oh Lord, I am fully satisfied now.

adya rudrayāmala-tantrasya sāraṃ-avadhāritam |

Today, I have understood the essence of the Tantra of Rudra-yāmala.

sarva-śakti prabhedānāṃ hṛdayam

I have understood the heart and the essence of all the 112 ways, and I have not only understood, but I have also gained and achieved it.

इत्युक्त्वानन्दिता देवी कण्ठे लग्ना शिवस्य तु ।। १६३ ।।

ityukvānanditā devī kaṇṭhe lagnā śivasya tu ||163

163. Having said this, the Goddess, full of bliss, embraced Śiva.

In this way, Pārvatī was filled with bliss and she embraced Lord Śiva and became one with Lord Śiva.

So, there ends the language of transcendental love which we have learned. This is the language of transcendental love.

Glossary

abheda : non-difference, unity, non-duality.

abhyāsa : practice, spiritual exercise.

ādhāra : support; object of sense experience.

adhvan : course, path; according to Śaiva cosmology and soteriology there are six pathways in the universe, divided into two groups of three each: on the objective side they are *kalā*, *tattva*, *bhuvana*, and on the subjective side *varṇa*, *mantra* and *pada*. (For a detailed description, see: André Padoux, *Vāc, The Concept of the Word in Selected Hindu Tantras*, Delhi, 1992, pp. 330-331.)

adhvara : sacrificial ritual.

āloka : light, splendour.

anacka : vowelless consonant, therefore soundless.

anāhata : the unstruck sound, inner sound (*nāda*).

āṇavopāya : the individual way of the three *upāyas*, starting from the level of *aṇu* (individual consciousness), the level of differentiation (*bheda*) and activity (*kriyā*).

aṇimā : yogic power (*siddhi*) of extreme smallness; *aṇimādi*: *siddhis*.

anuttara : 'the unsurpassable', supreme, Absolute.

aparā : the immanent or lower energy related to a state of difference (see Śakti).

ardhacandra : half moon, related to the *praṇava mantra;* subtle energy of sound.

āsana : seat, posture.

bāhyāloka : external light.

Bhairava : name of Śiva in his supreme form, God, the Absolute; his name is explained in v. 130.

Bhairavī : Goddess, the Śakti of Bhairava, also a mystical state called *Bhairavī-mudrā.*

bhakti : devotion, love of God.

bhāvanā : creative contemplation, mystical realisation, or form of meditation using the power of imagination.

bhaya : fear.

bhrūmadhya : centre between the eye-brows (*cakra*).

bindu : dot, point, drop; symbol of Śiva, concentration of luminous energy; subtle stage in the ascent of energy.

brahmarandhra : 'opening to Brahman', the highest centre in the subtle body (*cakra*) at the top of the head.

brahmasthāna : highest centre in the skull, also *brahmarandhra.*

brahma-sukha : ultimate, absolute bliss.

buddhi : intellect.

caitanya : consciousness.

cakita-mudrā : pose of astonishment or surprise.

cakra : circle, wheel; subtle centre in the body, stage in the ascent of *kuṇḍalinī.*

cidākāśa : the space of consciousness.

cidānanda : the bliss of consciousness.

cintanā : meditation, reflection.

cit kuṇḍalinī : spiritual Energy.

citta : mind.

citta-laya : absorption or merging of the mind.

cittavṛtti : mental modification, mental movement, according to *Yogasūtra* I.1, where Yoga is defined as the cessation of all *cittavṛttis.*

deśa : place, space, country.

deva : God.

dharma - dharmin : the property or quality and the owner or bearer of the property.

dhyāna : meditation.

dik : space, direction.

duḥkha : pain, suffering.

dvādaśānta : 'the end of the twelve (fingers), technical term for a point in space outside the body (*bāhya-dvādaśānta*) where the out-breath ends, or of the superior centre of the head, where the yogic breath rises to, also called *brahmarandhra*. The term is also sometimes used for other *cakras* or subtle centres in the body.

gandha : smell, object of the sense of smell.

gandharva nagara : 'the city of the Gandharvas or heavenly musicians', a standard phrase for describing a purely imaginary or phantasmagoric thing.

havana : fire sacrifice.

homa : fire sacrifice, oblation.

hrīṃ : *bījamantra*.

icchā : will, intention, impulse; one of the three energies of Śiva.

indriya : sense-organ.

Īśvara : the Lord; the sixth of the thirty-six *tattvas*.

jaḍa : insentient, material, insensitive.

jāgrat, jāgrat avasthā : the waking state of consciousness.

japa : recitation, repetition of a *mantra*, internally or externally.

jīva : life, breath.

jñāna : knowledge.

jñāna-śakti : energy of knowledge.

jñāna-sattā : the reality of knowledge, true knowledge.

kaivalya : liberation.

kalā : energy of creativity, the powre of fragmentation; one of the five *kañcukas*.

kāla : time, one of the limiting agents (*kañcuka*).

kālāgni : the all-consuming fire of time.

kāma : desire, passion.

kañcuka : five binding coverings of the soul, consisting of *vidyā* (limited knowledge), *kāla* (the power of fragmentation), *rāga* (attachment), *kāla* (time as a limiting agent) and *niyati* (limitation of freedom).

karaṅkinī : mystical *mudrā;* see v. 77.

khecarī : mystical *mudrā*, see v. 77.

krama : sequence, order, succession; one of the Tantric schools.

kramamudrā : mystical *mudrā* or attitude, integrating external and internal consciousness.

kriyā : action, activity, ritual action; one of the three energies of Śiva.

krodha : anger.

krodhanā : mystical *mudrā*, see v. 77.

kṣetra : 'field', sacred place of pilgrimage.

kṣobha : agitation.

kumbhaka, kumbhitā : holding of the energy of breath; exercise of *prāṇāyāma.*

kuṇḍalinī : 'the coiled Energy', the vital and spiritual Energy lying dormant in the body, which is awakened and straightens in her rising course through the *cakras*. *Prāṇa-kuṇḍalinī* : vital Energy, energy of breath.

laya : absorption.

lelihānā : mystical *mudrā*, see v. 77.

lobha : greed.

madhya : centre, state or point in-between two breaths, things or thoughts.

madhya-nāḍī : the central channel in the body, *suṣumnā*.

mahodaya: great awakening.

mantreśvara : lord of the *mantras*; one of the seven *pramātṛs* or subjects.

mātrā : unit of the duration of a vowel sound, or unit of a Sanskrit metre.

māyā : limiting power of the Divine, illusory principle, in its positive sense the creative power of the Lord; one of the 36 *tattvas*, at the limit of the 'impure path' (according to the Āgamas).

moha : delusion.

mudrā : attitude, posture, seal; here mystical posture, bodily expression of a mystical state.

mukha : mouth, face, door, entrance, the front part of anything.

mūlādhāra : lower centre in the body (*cakra*).

mūrdhānta: top of the skull, *brahmanrandhra*.

nāda : sound, inner resonance; one of the stages in the ascent of Śakti, connected with *bindu*.

nādānta : 'the end of sound', higher stage in the ascent of Śakti, subtle energy of sound.

navātma : ninefold, consisting of nine forms; concerning nine *tattvas* or *mantras*, the vovelless consonants h, r, kṣ, m, l, v, y, ṇ along with ū and *anusvāra* ṃ (*ṇūṃ*) (see vv. 2,11).

nimīlana : *samādhi* or absorption with closed eyes.

nirādhāra : without support, supportless.

nirālambana : without support, supportless.

nirāśraya : without support, supportless.

nirodhikā or *nirodhinī* : 'obstructing energy', one of the stages in the ascent of the Śakti or of *praṇava* (*uccāra*), situated in the forehead.

nirvikalpa : free from thoughts, imagination or distraction, state of consciousness free from ideation and doubt, beyond differentiation.

niyati : limitation of freedom; one of the five *kañcukas*.

oṃkāra : the sound *oṃ, praṇava mantra.*

Parā: the supreme, transcendent energy of Śiva, the stage of non-difference.

Parameśvara : the supreme Lord, God, Śiva.

parāparā : the transcendent-cum-immanent or supreme-cum-non-supreme energy of Śiva, the intermediary stage of Śakti, in which both identity and difference or unity and diversity are present.

paratvam : transcendence, supremacy, absoluteness.

paśyantī : the energy of the Word (*vāc*) at the stage of intuitive vision, before differentiation between word and object.

piṇḍamantra : monosyllabic *mantras* or *mantras* without vowels (see v. 42).

prajñā : wisdom; the sleep state of consciousness.

prakāśa : light, the pure light of consciousness identified with Śiva.

prakriyā : method, especially ritual or spiritual method.

prakṛti : primordial nature, source of the material world, one of the thirtysix *tattvas*.

pramātṛ : subject, knower.

prāṇa : breath, life-force, life; exhaling breath in the differention into five functions of breath.

prāṇa-śakti : energy of breath, vital force.

prāṇa-kuṇḍalinī : the divine energy in the body manifested in the life-force which has to be aroused.

praṇava : monosyllabic *mantra,* mostly *Oṃ*, but the Tantric *mantras* such as *huṃ, hrīṃ*, are also called *praṇava*.

prathamābhāsa : the first moment of awareness.

pratibimba : reflection, image.

pratyāhāra : withdrawing the senses from their objects; one of the eight stages of Patañjali Yoga.

pūjā : worship, ritual worship of an image or other sacred object.

puruṣa : man, individual self, one of the thirtysix *tattvas*.

rāga : attachment, passion, desire; one of the five *kañcukas*.

recaka, *recitā* : exhaled energy of breath in the exercise of *prāṇāyāma*.

ṛtambharā prajñā : 'wisdom filled with truth', an expression of Patañjali's *Yogasūtra* (I.48).

rūpa : form, object of the sense of seeing.

śabda : sound, word.

śabda-brahman : the absolute Word, Brahman in its manifestation as sound or word.

śabdarāśī : the totality of sounds or words.

Sadāśiva : 'eternal Śiva', one of the manifestations of Śiva, the third *tattva* from Śiva downwards, in which will is predominant.

sādhaka : aspirant, seeker, one who moves on the spiritual path.

sādhanā : spiritual practice.

sakala : 'with parts', complete, manifest.

sākṣātkāra : direct experience.

Śakti : Energy, power, the supreme Energy of Śiva as well as her various forms and manifestations; non-different from Śiva; the face or entrance to Śiva; one of the three basic principles of Trika. Being feminine, it also denotes woman.

śāktopāya : the way of Energy of the three *upāyas*, at the level of Śakti, difference-in-non-difference (*bhedābheda*), the way of knowlege (*jñāna*).

sama : equal, balanced, harmonious.

samādhi : absorption, trance.

samanā : 'equal or balanced energy', the stage in the ascent of Śakti or of *praṇava* before the transcendent (*unmanā*).

samāveśa : complete penetration, total absorption in the Divine, union.

sambandha : relation, contact.

śāmbhavopāya : from Śambhu, a name of Śiva: the Divine way of the three *upāyas*, at the level of Śiva, of non-difference (*abheda*) and of will (*icchā*).

saṃghaṭṭa : meeting, union, also sexual union.

sampradāya : spiritual tradition.

sarvajña : omniscient.

satya : truth.

sauḥ : one of the most sacred mantras, also called 'the seed of the heart' (*hṛdayabīja*), described in Parātrīśikā Tantra.

savikalpa : with thought.

siddha : pefect yogī, realised being.

siddhi : extraordinary yogic powers.

smarānanda : 'the bliss of memory', the bliss experienced by remembering sexual union.

snāna : ritual bath.

so'ham : 'I am He', *mantra* of identification with Divine consciousness or Śiva.

spanda : vibration, vibrative energy in its universal and individual forms: original act or movement of consciousness.

sparśa : touch, organ of touch.

sthūla : gross, material, physical.

śuddha-vidyā : 'pure knowledge', one of the higher *tattvas*, at the limit between the pure and impure *tattvas*; the state of identity-in-diversity.

sukha : pleasure, joy, happiness.

sūkṣma : subtle.

śūnya, *śūnyatā* : void, emptiness; freedom from conditioning.

suṣumnā : the central nerve channel or vein in the subtle body, also called *madhya-nāḍī*.

svapna : dreaming state.

svara : musical note.

svarūpa : essential nature, one's own being or self.

svātantrya : freedom, independence, absolute antonomy.

taijas : the dreaming state of consciousness.

tattva : reality, principle or category of existence (36 *tattvas* according to the Āgamas), also ultimate Reality.

tīrtha : sacred place of pilgrimage.

Trika : the triadic school of Kashmir Śaivism, consisting of the three principles, Śiva, Śakti, and Nara or Aṇu (the created being or man); also related to the three Śaktis *parā* (the transcendent), *parāparā* (the transcendent-cum-immanent) and *aparā* (immanent or lower); or referring to the three energies of Śiva: Will (*icchā*), Knowledge (*jñāna*) and Activity (*kriyā*).

turīya : 'the fourth state', transcending the three states of consciousness: waking, dream and deep sleep, ecstasy.

turiyātīta : 'transcending the fourth', transcendent state of consciousness beyond the 'fourth', and hence pervading all the states, permanent state of illumination.

tuṭi : minute unit of space, a division of *prāṇa*.

uccāra : utterance of a *mantra;* ascending movement of the phonic energy or *prāṇa*.

udaya : rising, awakening, dawning (of God consciousness).

unmīlana : *samādhi* or absorption with closed eyes.

upāya : means, way, method of realization; classified into three major ways: *āṇava* (individual), *śākta* (of the Energy) and *śāmbhava* (Divine).

ūrdhva-dvādaśānta : upper *dvādaśānta* in the head, or *brahmarandhra.*

vairāgya : detachment.

varṇa : letter, phoneme, subtle energy of speech.

vidyā : knowledge; one of the five *kañcukas.*

vikalpa : thought, imagination, distracting and dichotomising thoughts based on differentiation and duality.

vikāsa : expansion, blooming.

vimarśa : reflection, self-awareness of consciousness (*prakāśa*), identified with Śakti.

visarga : power of creativity; emission; the aspirated sound at the end of a Sanskrit word, represented by two points :, hence a symbol of Śiva and Śakti.

viṣaya : object of sense-experience.

viśva : universe, all; one of the states of consciousness: waking.

vyāpinī : 'the pervasive power', stage of all-persiveness in the ascent of Śakti or of *praṇava.*

vyāpti: penetration, all-pervasiveness, fusion with the totality, with Śiva.

vyoman : space, sky, atmosphere, the inner space of the heart.

yāga, yajña : sacrifice.

Yoginī : spiritually perfect woman, also divinised, female counterpart of *siddha.*

yoginī-melāpa : ritual or mystical union of *siddhas* and *yoginīs.*

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